

Officium Eucharisticum.

A
PREPARATORY SERVICE
TO A
Devout and Worthy Reception
OF THE
Lord's Supper.

The Twenty Seventh Edition.

To which is added,
A MEDITATION for every DAY
in the WEEK.

S. LUKE xxiv. 35.
He was known of them in breaking of Bread.

L O N D O N :

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*Hic Liber, (cui Titulus, Officium
Eucharisticum.)*

Anton. Saunders.

*Ex Aedibus Lambeth.
Junii 13. 1677.*





To Her Royal Highness the
P R I N C E S S
O F
O R A N G E.

M A D A M,



W H E N I first resolved a **Third**
Review of these *rude Collecti-*
ons, I was easily persuaded, by
my Friends, to address them
to Your **HIGHNESS**, not out
of a Design to beg Your *Shelter* and *Pro-*
tection of them from the *ill Usages* of a
censorious and *inhospitable* World ; nor
out of an *over-weening* Desire of raising an
Obelisk to my otherwise *perishing* and *pri-*
ivate Memory ; tho' I know that Your *Au-*
thority will keep them in Breath long af-
ter the *Author* shall have expired his ; nor
out of an *innocent Ambition* to proclaim

The Epistle Dedicatory.

my *Obligations* to Your HIGHNESS, which are more and greater than can be crowded into an *Epistle*. These, indeed, are the usual *Pretences of Dedications*; but my Aim is higher, and directed to a more important End, by telling the World how good, how religious You are, to encourage You to be more so. And yet, in attempting this, I may seem *impertinent*; because You are become Your own *Theatre*; every *Scene of Your Life* is so generally known (whilst the World is a Spectator to applaud and admire You) that it were even an unpardonable *Arrogance* in a Man of my *Mediocrity*, either to think of adding any thing to Your HIGHNESS's *Lustre*, or to believe I need open my *Reader's Eyes*. The Gravity and Sweetness of Your *Mein*; the Affability of all Your *Comportments*; the *Vertue, Innocence, and Goodness* of Your *Life*; Your resolved *Constancy* in adhering to the Religion of our Church; Your frequent and devout *Retirements* into Your Closet; Your unwearied *Attendance* at Your Chappel and Altar, are sufficiently obvious, that the
bare

The Epistle Dedicatory.

bare *Knowledge* of Your *HIGHNESS* hath been enough to render You belov'd; which yet one cannot but do with a most *profound Respect*. And, *Madam*, You have often encouraged me to tell You, that these *Endowments* will ever more import and help You, than any *external* or *worldly* ones, wherewith too You are abundantly provided. The *Celsitude* of Your *Descent*, that enrolls Your Name in the Catalogue of the *Great*, is secular and transitory, calculated for this *World*; but it is Your *Grace* and *Vertue* that writes it in the *Book of Life*. *Beauty* is fading, *Grandeur* is fugitive, the *Wreathes* of *Civil Honour* are withering; but Your *Godliness* is a *Crown* that shall not fade away, gloriously set off with a *diffusive Charity*, a great *Humility*, and an *exemplary Devotion*; to the Improvement of which, Your *HIGHNESS* hath made me proud to say, that these *Devotionals* have not a little contributed. As to the *Meditations* subsequent to them, they were writtē by a *Reverend Person* of this *Church*, a true *Lover of Souls*, (as some eminent Persons about this *Court* have abundant-

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ly experienced) and You have professed Yourself *delighted* with them, and *benefited* by them. God Almighty make them all effectual to the *Furtherance* of Your spiritual *Good*, and eternal *Blessedness*. And may that good God still multiply upon You his *Blessings*; may Your Soul be still precious in his *Sight*, as the *Apple of his Eye*, as the *Signet* upon his *Right Hand*; may he preserve You steadfast and unmoveable, always abounding in the Work of the Lord, in the constant Exercises of Your Holy Religion, (wherein You have been happily Educated) amidst all the gaudy Divertisements of this vain and transitory World! Which is the no less hearty than dutiful Prayer of,

Madam,

Your Highness's most Humble,

most Devoted, and most Faithful

Servant and Chaplain,

S. James's,
June 3.
1677.

E. Lake.



T O T H E
R E A D E R.

Good Reader,



HIS little Manual of Directions and Prayers for the Holy Communion, first designed for a private Use, now shews itself in publick, on Presumption it may help thee in thy Closet-Retirements towards a pious Preparation thereto, and a worthy Reception thereof.

I will not be tedious in prefacing it; only I cannot say it is mine, but a Collection; and recommends itself unto thee cloathed in the Language not of any Private Conception, (of such the World is already full enough) but of Primitive Liturgies, of that of our Holy Church, and some of the most devout Fathers of it, Bishop Andrews, Bishop Cosins, and that great and good Man, Archbishop Laud, who lived a Patron of it, and died a Martyr for it.

TO the READER.

The Collector is not curious or solicitous to think, how it may go down with a sort of People, whose unwieldly Zeal hath transported them, under a Pretence of spewing out Popery, to disrelish and traduce any thing that is Primitive: But the sober and devout Christian, who lives in the Communion of this Church, he is secure of. And that it may farther thee in the Attainment of our Common Salvation, is his sincere and hearty Desire; in Return to which, he begs thee nothing, but to recommend him now and then in these thy private Addresses to the Throne of Grace.



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A
Preparatory Office
FOR THE
Holy Communion.



THE nearest and most solemn Intimacy and Communion we have with God in the World, is exhibited to us in the blessed Eucharist; that is to say, the Sacrament of the Lord's Supper, wherein (according to our Church-Catechism) the Body and Blood of Christ are verily and indeed taken and received by the Faithful; and hence it is called by S. Paul, 1 Cor. x. 16. the Communion of his Body, and the Communion of his Blood; so that by a due and worthy Participation hereof, we are really incorporated into Christ; we dwell in Christ, and Christ in us; we are made one with Christ, and Christ with us. In regard of which invaluable Privilege, as well as the great Dangers which threaten unworthy Addressees thereunto; now especially we should enter into, and heed ourselves; being careful to perform all Devotional Acts of Worship and Piety, which may conduce to a good and acceptable Celebration of so Divine a Mystery: S. Paul hath comprehended them all under this one Word and Duty of Examination, 1 Cor. xi. 28. which includes more than we can readily conceive.

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I shall

A Preparatory Office

I shall not insist upon those Graces of *Faith*, *Repentance*, and *Charity*, about which we should be chiefly conversant; but do immediately proceed to those *Preparatory Acts of Devotion*, which should be exercised in order to a due Reception of this Blessed Sacrament.

I Begin then, as you should in this, and in all other Duties of Religion, *IN THE NAME OF GOD*; and exhort, that having received Notice from God's Priest, of a *Communion* to be celebrated *the next Sunday*, you forthwith set yourself to this great Work, of fitting yourself for a right Participation thereof. Whatever you do, let *this* be ever and anon *uppermost* in your Thoughts that *whole Week*, reflecting on your Spiritual Estate, and especially on *that Time*, which God hath lent you from your *last Reception*; what Graces you have improved, what Duties omitted, what Sins committed; out of a hearty Resentment of which, breathe forth sometimes these or the like pious Ejaculations.

I Have sinned; what shall I do unto thee, O thou *Preserver of Man*! Lord, I am not worthy to come under thy Roof; but speak the Word only, and thy Servant shall be healed.

Adding these Two Collects to your private Devotions, both Morning and Evening that whole Week.

A Lmighty God, who of thy tender Mercy didst give thine only Son *Jesus Christ*, to suffer Death upon the Cross for our *Redemption*, and didst *institute*, and in thy holy Gospel command us to continue a *perpetual Memory*

I Will not presume to come to thy *Table*,
O merciful Lord, trusting in mine own
Righteousness, but in thy manifold and great
Mercies, declared unto Mankind in our Lord
Jesus Christ; for whose sake, give me, I
pray thee, such a *Preparation of Soul*, as may
qualify

qualify me for a worthy Approach thereunto: To this end, make me heartily sensible of my Sins and Unworthiness; raise up my dull and earthly Mind from groveling here below, and inspire it with a holy Zeal to seek those Things that are above: Let that infinite Love of Christ, in dying for so wretched a Sinner, inflame my Soul, and kindle in me that sacred Fire of Love to him again, and to all those whom he hath given me Command and Example to love, *Enemies* as well as *Friends*, and that for his sake: Cloathe me, O Lord, in the *Wedding Garment*; and make me, though of myself a most unworthy, yet, by thy Mercy, an acceptable Guest at thy *Table*, that I may not eat nor drink my own Damnation, but Salvation, through Jesus Christ our Lord. *Amen.*

Having recommended yourself unto God, with these or the like Collects, in your *private Retirements*; I do earnestly exhort you to frequent the *Publick Prayers of the Church*, (nothing but a charitable, or some very urgent Occasion can, this Week, or, indeed, should at any time excuse you) and to attend them with all possible Devotion: Watch yourself now, especially your Thoughts, Words, and Actions, that they be not wicked or vain; or if at any time they should, that you forthwith recall and check yourself, saying or thinking thus:

Lord, have Mercy upon me !
Christ, have Mercy upon me !
Lord, have Mercy upon me !

I Said, I will take Heed to my Ways, that I offend not with my Tongue. O God, who knowest us to be set in the midst of so many and great Dangers, that by reason of the Frailty of our Nature, we cannot always stand upright; grant to me such Strength and Protection, as may support me in all Dangers, and carry me thro' all Temptations; through Jesus Christ our Lord. *Amen.*

Set apart the Friday of every such Week, as a Day of Holy Fasting and Abstinence, rising earlier than usually, if your Health will permitt you, at Five of the Clock; and being apparelled and ready, you may retire to your ordinary Morning Prayers.

I will not presume to confine you to those at the End of this Book, but do suppose you already fixed; however, peruse them, and possibly they may suit your Condition, they will undoubtedly your Devotion. Subjoin to them, on every such Fasting-day, the two Collects for Preparation to the Communion above-written, as also the cxxxth Psalm.

1 **O**UT of the Deep have I called unto thee, O Lord: Lord, *hear my Voice.*

2 O let thine Ears consider well the Voice of my Complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss: O Lord, *who may abide it?*

4 For there is Mercy with thee; therefore shalt thou be feared.

5 I look for the Lord, my Soul doth wait for him; In his Word is my Trust.

6 My

6 My Soul fleeth unto the Lord, before the Morning Watch; *I say, before the Morning Watch.*

7 O *Israel*, trust in the Lord, for with the Lord there is Mercy; and with him is plentiful Redemption.

8 And he shall redeem *Israel* from all his Sins.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the Beginning, is now, and ever shall be, World without End. Amen.

Arising from Prayer, you must presently set yourself to recollect your Life past, especially since you last received, by that Catalogue of Sins set down at the End of this Book, reading it consideringly over, and at every Particular ask your Soul, *Whether you are guilty of that Sin?* And commit to Writing those Sins you discover yourself guilty of, with their respective Aggravations, viz. If they were committed against Knowledge, or on mature Deliberation, or against the Resistance of Conscience, &c.

I suppose this Duty of Self-Examination, most necessary to this great Work, dispatch'd by Nine of the Clock; when taking the Paper in your Hand, humbly prostrating yourself, say,

THE good Lord pardon every one that prepareth his Heart to seek God, the Lord God of his Fathers, though he be not cleansed according to the Purification of the Sanctuary.
Then

for the Holy Communion.

7

Then kneel, and pray, Psalm vi.

1 **O** Lord, rebuke me not in thine Indignation; neither chasten me in thy Displeasure.

2 Have Mercy upon me, O Lord, for I am weak: O Lord, heal me, for my Bones are vexed.

3 My Soul also is sore troubled; but, Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my Soul: O save me for thy Mercies sake.

5 For in Death no Man remembreth thee: And who will give thee Thanks in the Pit?

6 I am weary of my Groaning; every Night wash I my Bed, and water my Couch with my Tears.

7 My Beauty is gone for very Trouble, and worne away because of all mine Enemies.

8 Away from me, all ye that work Vanity; for the Lord hath heard the Voice of my Weeping.

9 The Lord hath heard my Petition; the Lord will receive my Prayer.

10 All mine Enemies shall be confounded, and sore vexed; they shall be turned back and put to Shame suddenly.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the Beginning, is now, and ever shall be, World without End. Amen.

O

O God, to whom Vengeance belongeth, shew thyself, but let it be in Pity and Compassion to thy wretched and unworthy Servant, who in all Humility confess myself a wicked and sinful Creature. I acknowledge those Sins, which if I would, I cannot hide from thee; my Sins of *Pride* and *Vain-glory*, of *Hatred* and *Envy*, of *Gluttony* and *Wantonness*: I accuse myself of my wicked *Desires* and *Thoughts* which I have * *conceived*, of my *wanton* and *evil Words* which I have * *spoken*, of my *naughty* and *ungodly Deeds* which I have * *committed*. I acknowledge and bewail these my manifold Sins and Wickednesses, which I from time to time most grievously have committed, by Thought, Word, and Deed, against thy Divine Majesty, provoking most justly thy Wrath and Indignation against me. I do earnestly repent, and am heartily sorry for these my Misdoings; the Remembrance of them is grievous unto me; the Burden of them is intolerable. Have Mercy upon me, have Mercy upon me, most merciful Father; for thy Son Jesus Christ's sake, forgive me all that is past; and grant that I may ever hereafter serve and please thee in Newness of Life, to the Honour and Glory of thy Name, through Jesus Christ our Lord. *Amen.*

For-

* At these Marks,
have Recourse to
those Sins noted
in your Paper.

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Forgive me my Sins, O Lord; forgive me the Sins of my *Age*, and the Sins of my *Youth*; the Sins of my *Soul*, and the Sins of my *Body*; my *secret*, and my *whispering* Sins; my *presumptuous* and my *crying* Sins; the Sins that I have done to *please myself*, and the Sins that I have done to please *others*.

Forgive me my *wanton and idle* Sins; forgive me my *serious and deliberate* Sins; forgive me those Sins which I *know*, and those Sins which I *know not*; the Sins which I have laboured so long to *hide from others*, that now I have even *hid them from my own Memory*: Forgive me them, O Lord, forgive them all; of thy great Mercy let me be *absolved* from all my Offences; and of thy bountiful Goodness, let me be delivered from the Bands of those Sins, which by my *Frailty* I have committed. Grant this, O Heavenly Father, for Jesus Christ his sake, our blessed Lord and Saviour. *Amen.*

Adding this short Litany, and the following Prayers, which on any other *Friday*, or *Fasting-day*, may be of Use to you, omitting only the Prayer for Preparation to the Sacrament.

O God, the Father of Heaven, have Mercy upon me a most miserable Sinner!

O God the Son, Redeemer of the World, have Mercy upon me a most miserable Sinner!

O God, the Holy Ghost, proceeding from
the

TO

A Preparatory Office

the Father and the Son, have Mercy upon me a most miserable Sinner !

O holy, blessed, and glorious Trinity, three Persons and one God, have Mercy upon me a most miserable Sinner !

Remember not, Lord, my Offences, nor the Offences of my Forefathers, neither take thou Vengeance of my Sins : Spare me, good Lord ; spare thy Servant, whom thou hast redeemed with thy most precious Blood, and be not angry with me for ever.

Spare me, Good Lord !

From all Evil and Mischief, from Sin, from the Crafts and Assaults of the Devil, from thy Wrath, and from everlasting Damnation,

Good Lord, deliver me !

From all Blindness of Heart ; from Pride, Vain-Glory, and Hypocrisy ; from Envy, Hatred, and Malice, and all Uncharitableness,

Good Lord, deliver me !

From Fornication, and all other deadly Sin ; and from all the Deceits of the World, the Flesh, and the Devil,

Good Lord, deliver em !

From, &c. [*Here repeat those Sins of which you have found yourself guilty, and noted in your Paper.*]

Good Lord, deliver me !

From

for the Holy Communion.

I F

From Hardness of Heart, from Contempt of thy Word and Commandments, from any evil Thought which may assault and hurt my Soul,

Good Lord, deliver me !

From all Adversities which may happen to the Body, from noisom and infectious Diseases, and from sudden Death,

Good Lord, deliver me !

By thine Agony and Bloody Sweat, by thy Cross and Passion, by thy precious Death and Burial, and by thy victorious Descension into Hell,

Good Lord, deliver me !

By thy glorious Resurrection and Ascension, and by the wonderful Coming of the Holy Ghost,

Good Lord, deliver me !

In all Time of my Tribulation, in all Time of my Wealth, in the Hour of Death, and in the Day of Judgment,

Good Lord, deliver me !

I, who am a most miserable Sinner, do beseech thee to hear me, O Lord God; to keep and strengthen me in the true worshiping of thee; and to give me Grace to serve thee

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thee in Righteousness and Holiness all the Days of my Life ;

I beseech thee to hear me, good Lord !

That it may please thee to rule my Heart in thy Faith, Fear, and Love ; and that I may evermore have Affiance in thee, and ever seek thy Honour and Glory ;

I beseech thee to hear me, good Lord !

That it may please thee to be my Defender and Keeper, giving me the Victory over the World, the Flesh, and the Devil ;

I beseech thee to hear me, good Lord !

That it may please thee to endue my Soul with Grace, Wisdom, and Understanding ;

I beseech thee to hear me, good Lord !

That it may please thee to give me an Heart to love and dread thee, and diligently to live after thy Commandments ;

I beseech thee to hear me, good Lord !

That it may please thee to give me Increase of Grace, to hear meekly thy Word, and to receive it with pure Affection, and to bring forth the Fruits of the Spirit ;

I beseech thee to hear me, good Lord !

That it may please thee to strengthen me when I stand ; to comfort and help me when I am

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I am weak-hearted; to raise me up when I fall; and finally, to beat down Satan under my Feet;

I beseech thee to hear me, Good Lord!

That it may please thee to succour, help, and comfort me, when I am in Danger, Necessity, and Tribulation;

I beseech thee to hear me, Good Lord!

That it may please thee to give me, as at all times, so now especially, due Preparation of Mind, that I may worthily participate this Holy Sacrament;

I beseech thee to hear me, Good Lord!

To this end, may it please thee to forgive mine Enemies, Persecutors, and Slanderers, and to turn their Hearts;

I beseech thee to hear me, Good Lord!

That it may please thee to give me true Repentance; to forgive me all my Sins, Negligences and Ignorances; to endue me with a lively and stedfast Faith, and a sincere Resolution to amend my Life according to thy holy Word;

I beseech thee to hear me, Good Lord!

O Son of God, I beseech thee to hear me!

O Lamb of God, that takest away the Sins of the World,

Grant me thy Peace!

O Lamb

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O Lamb of God, that takest away the Sins
of the World,

Have Mercy upon me!

O Christ, hear me!

Lord, have Mercy upon me!

Christ, have Mercy upon me!

Lord, have Mercy upon me!

Our Father, &c.

Deliver me from Evil. Amen.

O Lord, deal not with me after my Sins!

Neither reward me after mine Iniquities!

P S A L M LI.

I HAVE Mercy upon me, O God, after
thy great Goodness; according to the
Multitude of thy Mercies do away mine
Offences.

2 Wash me thoroughly from my Wicked-
ness; and cleanse me from my Sin.

3 For I acknowledge my Faults; and my
Sin is ever before me.

4 Against thee only have I sinned, and
done this Evil in thy Sight; that thou might-
est be justified in thy Saying, and clear when
thou art judged.

5 Behold, I was shapen in Wickedness;
and in Sin hath my Mother conceived me.

6 But lo, thou requirest Truth in the in-
ward Parts; and shalt make me to under-
stand Wisdom secretly.

7 Thou

for the Holy Communion.

15

7 Thou shalt purge me with Hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than Snow.

8 Thou shalt make me hear of Joy and Gladness; that the Bones which thou hast broken may rejoice.

9 Turn thy Face from my Sins; and put out all my Misdeeds.

10 Make me a clean Heart, O God; and renew a right Spirit within me.

11 Cast me not away from thy Presence; and take not thy holy Spirit from me.

12 O give me the Comfort of thy Help again, and stablish me with thy free Spirit.

13 Then shall I teach thy Ways unto the Wicked; and Sinners shall be converted unto thee.

14 Deliver me from Blood-guiltiness, O God, thou that art the God of my Health; and my Tongue shall sing of thy Righteousness.

15 Thou shalt open my Lips, O Lord; and my Mouth shall shew forth thy Praise.

16 For thou desirest no Sacrifice, else would I give it thee; but thou delightest not in Burnt-offerings.

17 The Sacrifice of God is a troubled Spirit; a broken and a contrite Heart, O God, thou wilt not despise.

18 O be favourable and gracious unto Sion, build thou the Walls of Jerusalem.

19 Then

19 Then shalt thou be pleased with the Sacrifice of Righteousness, with the Burnt-offerings and Oblations; then shall they offer young Bullocks upon thine Altar.

Glory be to the Father, &c.

O Lord, I beseech thee mercifully to hear me; and spare me, and all those who do confess their Sins unto thee; that they whose Consciences by Sin are accused, by thy merciful Pardon may be absolved, thro' Jesus Christ our Lord. *Amen.*

O Most mighty God, and merciful Father, who hast Compassion upon all Men, and hatest nothing that thou hast made; who wouldest not the Death of a Sinner, but rather that he should turn from his Sin, and be saved; mercifully forgive me my Trespasses, receive and comfort me, who am grieved, and wearied with the Burden of my Sins: Thy Property is always to have Mercy, and to thee only it appertaineth to forgive Sins; spare me, therefore, good Lord, spare me; spare thy Servant, whom thou hast redeemed; enter not into Judgment with thy Servant, who am vile Earth, and a miserable Sinner; but so turn thine Anger from me, who meekly acknowledge my Vileness, and truly repent me of my Faults; and so make hast to help me in this World, that I may ever live with thee

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thee in the World to come, through Jesus Christ our Lord. *Amen.*

TURN thou me, O good Lord, and so shall I be turned; be favourable, O Lord, be favourable to thy Servant, who turns to thee in *Weeping, Fasting, and Praying!* For thou art a merciful God, full of Compassion, Long-suffering, and of great Pity: Thou sparest when we deserve Punishment, and in thy Wrath thinkest upon Mercy: Spare thy Servant, good Lord; spare me, and let me not be brought to Confusion! Hear me, O Lord, for thy Mercy is great; and after the Multitude of thy Mercies, look upon me, through the Merits and Mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

THE Lord bless me, and keep me; the Lord lift up the Light of his Countenance upon me, and give me Peace, now and for evermore. *Amen.*

The time following, to *Eleven of the Clock*, you may bestow in *dressing and sitting* yourself for the *Publick Prayers of the CHURCH*, which then you must by no means fail to be *present at*. In the mean time, let no sinful Thoughts possess your Soul, no vain or idle Communication proceed out of your Mouth, but such as may tend to edifying. Examine, exhort, encourage your Servants, or those about you, whom you have commanded, or who propose to receive the blessed Sacrament with you; and be careful to avoid the

Conversation of those who may probably tempt you to Sin and Vanity.

Returning from Church or Chappel, about Twelve of the Clock, humble yourself again before God, and pray,

OUR Father which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done in Earth, as it is in Heaven: Give us this Day our daily Bread: And forgive us our Trespases, as we forgive them that trespass against us: And lead us not into Temptation, but deliver us from Evil. Amen.

Then the xxxii. Psalm. *Still upon your Knees.*

1 **B**lessed is he whose Unrighteousness is forgiven, and whose Sin is covered.

2 Blessed is the Man unto whom the Lord imputeth no Sin, and in whose Spirit there is no Guile.

3 For while I held my Tongue, my Bones consumed away through my daily complaining.

4 For thy Hand is heavy upon me Day and Night; and my Moisture is like the Drought in Summer.

5 I will acknowledge my Sin unto thee, and mine Unrighteousness have I not hid.

6 I said, I will confess my Sins unto the Lord; and so thou forgavest the Wickedness of my Sin.

7 For

7 For this shall every one that is godly make his Prayer unto thee, in a time when thou mayst be found; but in the great Water-floods they shall not come nigh him.

8 Thou art a Place to hide me in; thou shalt preserve me from Trouble, and compass me about with Songs of Deliverance.

9 I will inform thee, and teach thee in the Way wherein thou shalt go; and I will guide thee with mine Eye.

10 Be ye not like to Horse and Mule, which have no Understanding, whose Mouths must be held with Bit and Bridle, lest they fall upon thee.

11 Great Plagues remain for the Ungodly; but whoso putteth his Trust in the Lord, Mercy embraceth him on every side.

12 Be glad, O ye Righteous, and rejoice in the Lord; and be joyful, all ye that are true of Heart.

Glory be to the Father, &c.

A Lmighty and everlasting God, who hast nothing that thou hast made, and dost forgive the Sins of all them that are penitent; create and make in me a new and contrite Heart, that I, worthily lamenting my Sins, and acknowledging my Wretchedness, may obtain of thee, the God of all Mercy, perfect Remission and Forgiveness, through Jesus Christ our Lord. *Amen.*

ALmighty and most merciful Father, who for my many and grievous Sins committed against thee, and especially since the *last solemn time of my Humiliation and Repentance*, mightst most justly have cut me off in the midst of my Days; but in the multitude of thy Mercies hast hitherto spared me: Accept, I most heartily beseech thee, my unfeigned Sorrow for all my former Transgressions; and grant, that I may never so presume of thy Mercy, as to despise the Riches of thy Goodness, but that thy Forbearance and Long-suffering may lead me to Repentance and Amendment of my sinful Life, to thy Honour and Glory, and my final Acquittance and Absolution at the last Day, through Jesus Christ our Lord. *Amen.*

*O Lord, make clean my Heart within me :
And take not thy Holy Spirit from me.*

IN the Name of God the Father, the Son, and the Holy Ghost. *Amen.*

I Who am a wretched Sinner, here personally appearing, and * *prostrate* unto the Majesty of the Great and Dreadful God, and in the Presence of his Holy Angels; having in Remembrance the exceeding Mercies of his great Goodness towards me, as in manifold Instances, so especially in this, that in the Day of my Christening, I was so happily and holily

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vowed and dedicated unto God, to be his Child, and to live in his continual Service ; and that, contrary to the Profession which was then made in my Name, I have so many and fundry times, so grievously *violated my Vows*, and *profaned my sacred Promises*, and employed my Soul to the Service of the World, the Flesh, and the Devil. At length, recalling myself, and with all Lowliness and Devotion, casting my Soul and Body *prostrate* before the *dreadful Throne of his Justice*, do acknowledge, confess, and yield myself a miserable wretched Sinner, guilty of that Death and Passion which Christ once suffer'd for me upon the tormenting Cross : But turning myself to the *Throne of his infinite Mercy*, and with all my Might and Force, from the very Depth of my Heart, detesting the Iniquities of my fore-passed Life, I most humbly beg and crave Pardon for the same, with an entire Absolution from all my Sins, even for the precious Death and Passion sake of my Lord and Saviour, unto whom I promise and confirm again, I do avow and solemnly renew the sacred Profession, and loyal Service and Fidelity, which was made in my Behalf unto him at my *Holy Baptism*, renouncing unfeignedly the Vanities of this wicked World, the Lusts of the Flesh, and the Suggestions of the Devil, and converting myself to my most gracious and merciful God : *I desire, deliberate, purpose*, and fully *resolve* to honour him, serve

him, and obey him for ever hereafter; *giving and dedicating* to him for this end the *Faculties of my Soul*, and the *Members of my Body*, to be his faithful, loyal, and obedient Subjects and Servants for ever; without *unsaying, revoking, or repenting* me of this my *holy and sacred Promise*, or any Part thereof. And I most humbly beseech Almighty God the Father, the Son, and the Holy Ghost, to *confirm me in this constant Resolution* of abandoning these my Sins, and living an holy Life, and to accept of this my broken and contrite Heart, which he hath promised not to despise; entirely desiring his Fatherly Goodness, that as he hath given me a *Will and Desire to purpose*, so he would give me *Strength and Grace* to perform all holy Actions, through Jesus Christ our Lord.

Lord, I pray thee, that thy Grace may always prevent and follow me, and make me continually to be given to all good Works, thro' Jesus Christ our Lord. *Amen.*

Lord, I beseech thee, grant thy Servant Grace to withstand the Temptations of the World, the Flesh, and the Devil; and with a pure Heart and Mind to follow thee, the only true God, through Jesus Christ our Lord. *Amen.*

O God, whose Nature and Property is ever to have Mercy and to forgive, receive my humble Petitions; and though I be tied
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and bound with the Chain of my Sins, yet let the Pitifulness of thy great Mercy loose me, for the Honour of Jesus Christ our Mediator and Advocate.

O Saviour of the World, save me! who by thy Cross and Passion hast redeemed me: Help me, and save me, I beseech thee, O God!

TO the King eternal, immortal, invisible, and only wise God, who is the ever blessed and adorable Trinity, be all Honour and Glory now and for ever. *Amen.*

Having thus ended your *Mid-day Devotions*, review your *Catalogue of Sins*. Fix on *that Sin* you find yourself chiefly addicted to, labour for a godly Sorrow, and Relentings of Heart on the sight of it; resolve against all future Perpetrations of it, carefully using all Remedies which may tend to suppress it: To which purpose examine yourself concerning those Occasions and Inducements which did lead you to it, and provide as well as you can against them, noting in your Book those Occasions and Remedies which Scripture, Reason, or Experience may prompt you to.

As for Example;

Suppose yourself guilty of Irreverence, or Want of Devotion in the Service of God, write down what does commonly induce you to it, what Remedies are most proper to the Cure of it. Thus,

In the Year 1724, April 3. being *Good-Friday*, (or be it any other Day) I fasted, being to receive the Communion the following *Sunday*; and in the Exercise of this holy Duty, on *Examination*, I found myself much guilty of Irreverence in the Worship of God, and discover'd these Temptations to it.

A Preparatory Office

1. Too much addicting myself to a childish and light Deportment at all times; and therefore can hardly remitt of it, when I come into God's Presence.

2. Listening too much to the *vain* Discourses, and observing the *impertinent Actions* of others.

3. *Want of Consideration* in whose Presence I am; to wit, of the *Great Majesty of Heaven*; of that God, who, if I do not repent, will strictly call me to an account for these, and all other my Sins, &c.

From which Occasions, you may perceive what Remedies to use against it; as,

1. To labour for a *grave and modest Carriage* of myself at all times, considering my *Age, Quality, Degree, &c.*

2. To *avoid vain and light Persons*; or if that may not be done, *not to heed them*, or seriously to rebuke them.

3. To entertain all *awful and dreadful Apprehensions* of the *Great God*, who seeth what I do, and how I comport myself: As also of the *holy Angels*, who may truly enough be believed, from the Intimations of the *Apostles*, *S. John*, Rev. viii. and *S. Paul*, 1. Cor. xi. 10. to be present at Holy Mysteries.

4. To these may be added, *lifting up my Eyes* to Heaven, or *fixing them* on the *Priest*; and *not letting them loose* on whatever Objects may present themselves.

These I then *resolved* to consider and practise; and will therefore frequently read them over.

EVEN so, *Amen*: Lord, let thy Grace be sufficient for me! *Lead me not into Temptation, but deliver me from Evil.* Amen.

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Then kneeling down, pray for *Devotion*, or for any other Grace, the contrary Sin whereof you have now found yourself guilty of, and resolved against. You will find *Prayers* to this Purpose at the latter end of this Book: As, for *Devotion*, thus;

MOST Great God, who hast not only permitted, but invited us, needy and miserable Creatures, to present our Petitions to thee: Oh! let me set a true Value on this most inestimable Privilege. I come unto thee, O Lord, as a Worm to my Sovereign Maker: I come as an heinous Offender to a just and severe Judge: Let, I pray thee, my Addresses in thine House be with a Reverence some way answerable to thy awful Majesty; give me an hearty Desire to pray, and such a pure Intention and Fixedness of Mind upon thee, that I may no more incur the Guilt of drawing nigh unto thee with my Lips, when my Heart is far from thee; but may so ask, that I may receive; seek, that I may find; knock, that it may be opened unto me; that so from praying to thee here, I may be translated to the praising thee eternally in thy Glory hereafter, through Jesus Christ our Lord. Amen.

This Exercise being finish'd about Three of the Clock, the time appointed for the Evening Service; at your Return from the Church or Chappel, if you have not fully satisfied your own Conscience, but require farther Comfort or Counsel, you are to go to some discreet and learned Minister of God's Word, (especially to him under whose Ministry God hath placed you, not being curious or censorious in your Choice as to this Particular) and open your Grievs by Confession, that so you may

A Preparatory Office

may receive the Benefit of *Absolution*, together with *Ghostly Counset* and *Advice*, to the quieting of your Conscience, and the avoiding all Scruple and Doubtfulness.

This being done (as it ought to be) with Submission and Sobriety, you may with Comfort retire into your Closet, and, upon your Knees, say,

OUR Father which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done in Earth, as it is in Heaven: Give us this Day our daily Bread: And forgive us our Trespases, as we forgive them that trespass against us: And lead us not into Temptation, but deliver us from Evil. Amen.

ALmighty God, unto whom all Hearts be open, all Desires known, and from whom no Secrets are hid; cleanse the Thoughts of my Heart by the Inspiration of thy Holy Spirit, that I may perfectly love thee, and worthily magnify thy Holy Name, through Christ our Lord. Amen.

Then read, upon your Knees, the *Ten Commandments*, as they are set down in our *Communion Service*.

GOD spake these Words, and said, *I am the Lord thy God, Thou shalt have none other Gods but me.*

Lord, have Mercy upon me, and incline my Heart to keep this Law.

Thou

Thou shalt not make to thyself any graven Image, nor the Likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth: Thou shalt not bow down to them, nor worship them, for I the Lord thy God am a jealous God, and visit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shew Mercy unto Thousands, in them that love me, and keep my Commandments.

Lord, have Mercy upon me, and incline my Heart to keep this Law.

Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.

Lord, have Mercy upon me, and incline my Heart to keep this Law.

Remember that thou keep holy the Sabbath-day; Six Days shalt thou labour, and do all that thou hast to do, but the Seventh Day is the Sabbath of the Lord thy God. In it thou shalt do no manner of Work, thou, and thy Son, and thy Daughter, thy Man-Servant, and thy Maid-Servant, thy Cattle, and the Stranger that is within thy Gates. For in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh Day: Wherefore the Lord blessed the Seventh Day, and hallowed it.

Lord, have Mercy upon me, and incline my Heart to keep this Law.

A Preparatory Office

Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.

Lord, have Mercy upon me, and incline my Heart to keep this Law.

Thou shalt do no Murder.

Lord, have Mercy upon me, and incline my Heart to keep this Law.

Thou shalt not committ Adultery.

Lord, have Mercy upon me, and incline my Heart to keep this Law.

Thou shalt not steal.

Lord, have Mercy upon me, and incline my Heart to keep this Law.

Thou shalt not bear false Witness against thy Neighbour.

Lord, have Mercy upon me, and incline my Heart to keep this Law.

Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

Lord, have Mercy upon me, and write all these thy Laws in my Heart, I beseech thee.

O Almighty Lord, and everlasting God, vouchsafe I beseech thee to direct, sanctify, and govern, both my Soul and Body in the Ways of thy Laws, and in the Works of thy Commandments; that through thy
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I may be preserv'd both in Body and Soul,
through our Lord and Saviour Jesus Christ.
Amen.

Then stand up, and heartily repeat your Creed.

I Believe in God, the Father Almighty, Maker
of Heaven and Earth; and in Jesus Christ
his only Son our Lord, who was conceived by the
Holy Ghost, born of the Virgin Mary, suffered
under Pontius Pilate, was crucified, dead, and
buried: He descended into Hell, the third Day He
rose again from the Dead, He ascended into
Heaven, and sitteth on the Right Hand of God the
Father Almighty; from thence he shall come to
judge the Quick and the Dead. I believe in the
Holy Ghost, the Holy Catholick Church, the Com-
munion of Saints, the Forgiveness of Sins, the
Resurrection of the Body, and the Life everlasting.
Amen.

After which, kneel again, and pray,

A Almighty and everlasting God, heavenly
Father, I give thee humble Thanks,
that thou hast vouchsafed to bring me to the
Knowledge of this Faith in thee; and do beseech
thee, that thou wouldst keep me stedfast in
the Faith, and evermore defend me from all
Adversities, who livest and reignest one God
World without End. *Amen.*

Lord,

*Lord, have Mercy upon me !**Christ, have Mercy upon me !**Lord, have Mercy upon me !*

P S A L M xxxviii.

1 **P**UT me not to rebuke, O Lord, in thine Anger, neither chasten me in thy heavy Displeasure.

2 For thine Arrows stick fast in me, and thy Hand presseth me sore.

3 There is no Health in my Flesh, because of thy Displeasure ; neither is there any Rest in my Bones, by reason of my Sin.

4 For my Wickednesses are gone over my Head ; and are like a sore Burden, too heavy for me to bear.

5 My Wounds stink, and are corrupt, through my Foolishness.

6 I am brought into so great Trouble and Misery, that I go mourning all the day long.

7 For my Loins are filled with a sore Disease, and there is no whole Part in my Body.

8 I am feeble, and sore smitten ; I have roared for the very Disquietness of my Heart.

9 Lord, thou knowest all my Desire, and my Groaning is not hid from thee.

10 My Heart panteth, my Strength hath failed me ; and the Sight of mine Eyes is gone from me.

11 My

11 My Lovers and my Neighbours did stand looking upon my Trouble; and my Kinsmen stood afar off.

12 They also that sought after my Life, laid Snares for me; and they that went about to do me Evil, talked of Wickedness, and imagined Deceit all the day long.

13 As for me, I was like a deaf Man, and heard not; and as one that is Dumb, who doth not open his Mouth.

14 I became even as a Man that heareth not, and in whose Mouth are no Reproofs.

15 For in thee, O Lord, have I put my Trust; thou shalt answer for me, O Lord my God.

16 I required that they, even mine Enemies, should not triumph over me; for when my Foot slipped, they rejoiced greatly against me.

17 And I truly am set in the Plague, and my Heaviness is ever in my Sight.

18 For I will confess my Wickedness, and be sorry for my Sin.

19 But mine Enemies live, and are mighty; and they that hate me wrongfully, are many in Number.

20 They also that reward Evil for Good, are against me, because I follow the thing that good is.

21 Forsake me not, O Lord my God; be not thou far from me.

22 Hasten thee to help me, O Lord God of my Salvation.

Glory

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the Beginning, is now, and ever shall be, World without End. Amen.

O *Christ, hear me!* and remember now that Hour in which thou didst once commend thy blessed Spirit into the Hands of thy Heavenly Father, when with a torne Body, and a broken Heart, thou didst shew forth the Bowels of thy Mercy, and die for us. I beseech thee, O thou Brightness and Image of God, assist me by this thy most precious Death, that being dead unto the World, I may live only unto thee; and at the last Hour of my Departure from this mortal Life, I may commend my Soul into thy Hands, and thou mayst receive me into Life immortal, there to reign with thee for ever and ever. *Amen.*

GRANT me, in the mean time, gracious Lord, a pure Intention of Heart, and a stedfast Resolution to despise all Vanity, to fight the Battles of the Lord manfully against the World, the Flesh, and the Devil; to spend my time religiously and usefully, to speak gracious Words, to walk always as in thy Presence, to preserve my Soul and Body in Holiness, fit for the Habitation of the Spirit of God. *Amen.*

MY Lord and my God, give me, I beseech thee, a wise, a sober, a patient, an under-

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understanding, a devout, a religious, a courageous Heart; chaste and temperate Reins and Thoughts; a Soul full of Devotion to do thee Service; and do thou make my Services acceptable to thee while I live, and my Soul ready for thee when I die. *Amen.*

O Lord, increase in me Faith and Devotion, replenish my Heart with all Goodness, and of thy great Mercy keep me in the same: give me true Humility in Prosperity, Patience in Adversity, and continual Joy in the Holy Ghost. *Amen.*

O Lord, give me spiritual Wisdom, that I may discern what is pleasing to thee, and follow what belongs unto my Peace; and let the Knowledge and Peace of God, and of Jesus Christ our Lord, be my Guide, and my Portion all the Days of my Life. *Amen.*

O Lord, make me humble to my Superiors, and friendly to my Equals; thankful to my Benefactors, loving to my Relations, and charitable to my Enemies; to be gentle and easily intreated, slow to Anger, and readily admonished; fully prepared, and thoroughly furnished for every good Word and Work. *Amen.*

O Lord, give me a peaceable Spirit, and a quiet Life, free from Debt and deadly Sin; give me Grace to abstain from all Appearance of Evil, and to do nothing but what
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is of good Report ; to confess Christ and his holy Religion, by an holy and obedient Life, and a Mind ready to die for him when he shall call for me. And then, O Lord, assist me ! *Amen.*

O Lord Jesu ! I give thee my Body, my Soul, my Substance, my Fame, my Friends, my Liberty, and my Life : Dispose of me, and of all that is mine, as it seemeth best to thee, and to the Glory of thy Name. *Amen.*

I AM not now *mine*, but *thine* ; therefore claim me as thy Right, keep me as thy Charge, and love me as thy Child : Fight for me when I am assaulted, heal me when I am wounded, and revive me when I am destroyed. *Amen.*

O God, from whom all good Things do come, grant to me, thy humble Servant, that by thy holy Inspiration I may think those things that are good, and by thy merciful Guidance may perform the same, thro' Jesus Christ our Lord. *Amen.*

Give me Modesty in my Countenance, Gravity in my Behaviour, Deliberateness in my Speech, and Righteousness in all my Actions : Let thy Mercy cleanse me from my Sins, and let thy Grace bring forth in me the Fruits of everlasting Life. *Amen.*

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O God, who knowest us to be set in the midst of so many and great Dangers, that, by reason of the Weakness of our Nature, we cannot always stand upright; look, I beseech thee, on my Frailties and Infirmities, and grant me such Health of Body, that both in my Soul and Body I may evermore serve thee with all my Strength and Might, through Jesus Christ our Lord. *Amen.*

A Ssist me mercifully, O Lord, in these and all my Supplications and Prayers; and dispose the Way of thy Servant towards the Attainment of everlasting Salvation; that among all the Changes and Chances of this mortal Life, I may ever be defended by thy most gracious and ready Help, through Jesus Christ our Lord. *Amen.*

GOD the Father bless me! God the Son defend me! God the Holy Ghost preserve me! God the Holy Trinity be with me, now and for evermore!

* After this, apply yourself to read some choice Portion of Scripture, particularly the *History* of our Saviour's Passion; as in the *Gospels for the Holy Week*. Read with as much Affection and Heartiness as is possible; all along reflecting on his *Innocency*, and yourself as one of those guilty Wretches for whom he suffered all this.

And

And think thus of yourself.

I Have occasioned more Torment to Him, than his very *Crucifiers*. They crucified him *once*; but I have, as much as in me lay, crucified Him *daily*: They crucified Him because they *knew Him not*; but *I have known Him*, and yet have still continued thus to crucify Him afresh.

These Meditations, as they should work in us a great Sorrow for our *Sins* past, and a great Hatred and a firm Resolution against them for the time to come; so likewise should they quicken and stir up our *Faith in*, our *Love of*, and our *Thankfulness unto Christ*, for his so great Mercy in redeeming us by so dear a Price.

Nor must your Prayers end here; they are not complete without *Intercessions*, nor acceptable without *Charity*, which is a main Requisite to a *worthy Communicant*.

At *Six of the Clock*, therefore, betake yourself again to Prayer for *all Men*; for *Christ's Holy Catholick Church*; and for all, who either by *Relation, Acquaintance*, or more *particular Desire*, may claim a Share in your Prayers.

OUR Father which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done in Earth, as it is in Heaven: Give us this Day our daily Bread; And forgive us our Trespases, as we forgive them that trespass against us: And lead us not into Temptation, but deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

P S A L M

P S A L M cii.

1 **H**ear my Prayer, O Lord ; and let my Crying come unto thee.

2 Hide not thy Face from me in the time of my Trouble ; incline thine Ears unto me when I call ; O hear me, and that right soon.

3 For my Days are consumed away like Smoak ; and my Bones are burnt up as it were a Fire-brand.

4 My Heart is smitten down, and withered like Grafs ; so that I forget to eat my Bread.

5 For the Voice of my Groaning, my Bones will scarce cleave to my Flesh.

6 I am become like a Pelican in the Wilderness, and like an Owl that is in the Desert.

7 I have watched, and am even as it were a Sparrow, that sitteth alone upon the Housetop.

8 Mine Enemies revile me all the Day long ; and they that are mad upon me, are sworn together against me.

9 For I have eaten Ashes as it were Bread, and mingled my Drink with Weeping ;

10 And that because of thine Indignation and Wrath ; for thou hast taken me up, and cast me down.

11 My Days are gone like a Shadow ; and I am withered like Grafs.

12 But

12 But thou, O Lord, shalt endure for ever, and thy Remembrance throughout all Generations.

13 Thou shalt arise and have Mercy upon *Sion*; for it is time that thou have Mercy upon her; yea, the Time is come.

14 And why? Thy Servants think upon her Stones; and it pitieth them to see her in the Dust.

15 The Heathen shall fear thy Name, O Lord, and all the Kings of the Earth thy Majesty;

16 When the Lord shall build up *Sion*, and when his Glory shall appear;

17 When he turneth him unto the Prayer of the poor Destitute, and despiseth not their Desire.

18 This shall be written for those that come after; and the People which shall be born, shall praise the Lord.

19 For he hath looked down from his Sanctuary; out of the Heaven did the Lord behold the Earth;

20 That he might hear the Mourning of such as are in Captivity, and deliver the Children appointed unto Death;

21 That they may declare the Name of the Lord in *Sion*, and his Worship at *Jerusalem*;

22 When the People are gathered together, and the Kingdoms also to serve the Lord.

23 He brought down my Strength in my Journey, and shortened my Days.

24 But I said, O my God, take me not away in the midst of mine Age; as for thy Years, they endure throughout all Generations.

25 Thou, Lord, in the beginning hast laid the Foundation of the Earth, and the Heavens are the Work of thy Hands.

26 They shall perish, but thou shalt endure; they shall wax old as doth a Garment,

27 And as a Vesture shalt thou change them, and they shall be changed; but thou art the same, and thy Years shall not fail.

28 The Children of thy Servants shall continue, and their Seed shall stand fast in thy Sight.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the Beginning, is now, and ever shall be, World without End. Amen.

A Almighty God, who, of thy tender Love towards Mankind, hast sent thy Son our Saviour Jesus Christ to take upon him our Flesh, and to suffer Death upon the Cross, that all Mankind should follow the Example of his great Humility; mercifully grant, that I may both follow the Example of his Patience, and also be made Partaker of his Resurrection, through the same Jesus Christ our Lord. *Amen.*

Almighty

A Lmighty God, I beseech thee graciously to behold thy *Family*, for which our Lord Jesus Christ was contented to be betrayed, and given up into the Hands of wicked Men, and to suffer Death upon the Cross; who now liveth and reigneth, with thee and the Holy Ghost, ever one God, World without End. *Amen.*

A Lmighty and everlasting God, by whose Spirit the *whole Body of the Church* is governed and sanctified, receive my Supplications and Prayers, which *I offer before thee* for all *Estates* of Men in thy *Holy Church*, that every *Member* of the same, in his Vocation and Ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. *Amen.*

O Merciful God, who hast *made all Men*, and hatest nothing that thou hast made, nor wouldst the Death of a Sinner, but rather that he should be converted and live; have Mercy upon all *Jews, Turks, Infidels, and Hereticks*; and take from them all Ignorance, Hardness of Heart, and Contempt of thy Word; and so fetch them home, blessed Lord, to thy Fold, that they may be saved among the Remnant of the true *Israelites*, and be made *one Flock*, under *one Shepherd*, Jesus Christ our Lord, who liveth and reigneth, with thee and the Holy Spirit, *One God*, World without End. *Amen.*

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ALmighty God, who hast purchased to thyself an *Universal Church*, by the precious Blood of thy dear Son; mercifully look on *that Part of it in these Kingdoms, so miserably shattered and distressed*. I confess, O Lord, our Sins have justly deserv'd that thou shouldest remove thy Candlestick from us, and by some extraordinary Judgment, make us a Scorn and a By-word to the World. But, I beseech thee, reverse those Plagues which we have deserved, and continue those Mercies which we have hitherto enjoyed, especially the Comfort of thy Gospel, and Liberty of thy Truth. Oh! let not our Adversaries ever roar in the midst of our Congregations, and set up their Banners as Signs of Victory and Conquest over us; but shield and protect us with thy Mercy, that in thy holy Church we may still glorify thy Name, thro' Jesus Christ our Lord. *Amen.*

O God, the unspeakable *Author of the World, Creator of Man, Governor of Empires, and Establisher of all Kingdoms*, who, out of the Loins of our Father *Abraham*, didst choose a King, that became the Saviour of all Kings and Nations of the Earth: Bless, I beseech thee, thy Servant, and our dread Sovereign Lord, King *George*, with the richest Blessings of thy Grace; and establish him in the Throne

of his Kingdom by thy mighty Aid and Protection: Visit him as thou didst visit *Moses* in the *Bush*, *Joshua* in the *Battle*, *Gideon* in the *Field*, and *Samuel* in the *Temple*: Let the Dew of thy abundant Mercies fall upon his Head, and give unto him the Blessing of *David* and *Solomon*: Be unto him an Helmet of Salvation against the Face of his Enemies, and a strong Tower of Defence in the Time of Adversity: Let his Reign be prosperous, and his Days many: Let Peace, and Love, and Holiness, Justice and Truth, and all Christian Vertues, flourish in his Time: Let his People serve him with Honour and Obedience, and let him so duly serve thee here on Earth, that he may hereafter everlastingly serve thee in Heaven, through Jesus Christ our Lord.
Amen.

I Beseech thee, O Lord, save and defend all Christian Kings, Princes, and Governors; especially, thy Servant *George*, our King, that under him we may be godly and quietly govern'd; and grant unto his whole Council, and to all that are put in Authority under him, that they may truly and indifferently minister Justice, to the Punishment of Wickedness and Vice, and to the Maintenance of thy true Religion and Vertue.
Amen.

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ALmighty God, the Fountain of all Goodness, I humbly beseech thee to bless *George*, Prince of *Wales*, the Princess, and their Issue, and all the *Royal Family*; Endue them with thy holy Spirit; enrich them with thy Heavenly Grace; prosper them with all Happiness, and bring them to thine everlasting Kingdom, thro' Jesus Christ our Lord. *Amen.*

ALmighty God, who alone workest great Marvels, give Grace to all *Bishops*, *Priests* and *Deacons*, especially to those *under whose Dispensations I live*: Illuminate them with true Knowledge and Understanding of thy Word; and grant that by their Preaching and Living, they may set it forth, and shew it accordingly; and also rightly and duly administer thy Holy Sacraments: Grant this for thy Son Jesus Christ his sake. *Amen.*

O Thou God of Truth, bring into the Way of Truth all such as have erred and are deceived! O thou Father of Comforts; succour, help, and comfort, all that are in Danger, Necessity, and Tribulation; preserve all that travel by Land or by Water; all Women labouring of Child, all sick Persons and young Children; shew thy Pity upon all Prisoners and Captives; provide for the Fatherless Children and Widows,

and all who are desolate and oppressed :
 Yea, have Mercy upon *all Men*, especially
 those whom thou hast called to the *Know-*
ledge of, and *Faith in*, thy Son Jesus Christ.
Amen.

Almighty God, the Creator and Preser-
 ver of all Men, (who hast commanded

*This is only to
 be said by those
 who have Pa-
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me to honour *my Father and my
 Mother*) grant me of thy Good-
 ness and Grace so to love and
 honour *them*, to fear and obey
them, to help, and to pray for
them, as thou in thy holy Word
 hast directed and charged me to do ; that
 both in their Lives and Deaths their Souls
 may bless me. Give, I pray thee, to (them
 and) all my Relations and Benefactors, De-
 liverance from all Dangers both of Body and
 Soul ; keep them in the Stedfastness of thy
 Faith, and in the Obedience of thy Com-
 mandments : Bless them, O Lord, and make
 us all doubly dear to each other, both in the
 Flesh, and in the Lord, and that for our Lord
 Jesus Christ his sake. *Amen.*

O God, from whom every good and per-
 fect Gift proceedeth ; accept my *Praise*
 and *Thanksgiving* which I offer unto thee for
 all thy Mercies and Benefits from time to
 time vouchsafed unto me ; for my *Health,*
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 xiv. 8.

Peace, Liberty, Friends, and all other Blessings of this Life; for *Jesus Christ*, the Fountain of all; for his *Conception, Birth, Circumcision*; for his *Baptism, Fasting, Temptation*; for his holy and most *exemplary Life*; for his bitter, cruel, and yet patient and *meritorious Death*; for his victorious triumphant *Descension into Hell*; for his glorious *Resurrection and Ascension*; for the *Coming of the Holy Ghost*, the *Eternal Comforter*, upon the *Apostles*, on the Day of *Pentecost*; and from that time for the Constitution of a *Catholick and Apostolick Church*, which is to *continue to the End of the World*. And I beseech thee, O Lord, give me that due Sense of all thy Mercies, that my Heart may be unfeignedly thankful; and that I may shew forth thy Praise, not only with my Lips, but in my Life, by giving up myself unto thy Service, and by walking before thee in Holiness and Righteousness all my Days, through *Jesus Christ our Lord*. Amen.

A Lmighty God, who by thy *Holy Apostle* hast taught us not only to make Prayers and Supplications, but also to give Thanks for all Men; I offer up unto thee most high Laud, and humble Thanks, for all thy wonderful Graces and Vertues which thou hast declared *s. Luke* in *All Saints*; chiefly, in the glorious *xiv. 8.* and most blessed *Virgin Mary*, the Mo-

ther of thy Son Jesus Christ; and all others who have departed *this Life* with the Seal of Faith, and do now rest in the Sleep of Peace; such as were the Patriarchs, Prophets, Apostles,

Martyrs, and Confessors, holy Virgins, pious Matrons, and * devout Widows, who have washed

the Feet of the Saints; beseeching thee, that we may still continue in their Holy Communion, and enjoy the Comfort thereof while we are on Earth, following with a glad Will and Mind their Holy Examples of godly Living, and Stedfastness in thy Faith; and that at the last Day, we with them, and they with us, may attain to the Resurrection of the Just, and have our perfect Consummation and Bliss, both in Body and Soul; in thy eternal and everlasting Glory, through Jesus Christ our Lord; to whom, with Thee and the Holy Ghost, be ascribed by us, as is by Angels and Arch-Angels, and the whole Company of Heaven, all Honour and Glory, World without end. Amen.

A Almighty God, who hast promised to hear the Petitions of them that ask in thy Son's Name; I beseech thee mercifully to incline thine Ears unto me, now that in *thy Name* I have made my Prayers and Supplications unto thee; and grant that those things which I have faithfully asked, according to thy

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Will, may effectually be obtain'd, to the Relief of my Necessity, and to the setting forth of thy Glory, through Jesus Christ our Lord. *Amen.*

THE Peace of God, which passeth all Understanding, the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, the Virtue of Christ's blessed Cross and Passion, be with me now, at the Hour of Death, and in the Day of Judgment!

Having thus interceded and given Thanks, at *Seven of the Clock*, with Chearfulness depart your Closet: Let not your Behaviour be without *innocent Alacrity*; but let your special Care be to comport yourself at these your *Fasts*, that they may not (if possible) be taken Notice of by any, but yourself and God; as being mindful of that Command of our Saviour, *S. Matth. vi. 17, 18. Anoint thy Head, and wash thy Face, that thou appear not unto Men to fast.* Be sure then to avoid all *Sullenness* and *Moroseness*, but give ready and chearful Answers to any that shall demand you.

Thus disposed, you are ready for your *Supper by Seven of the Clock*, whereto, notwithstanding your long *Abstinence*, you must not let loose your Appetite, but eat as *sparingly* as at other times; remembering that our Church hath appointed this Day, as all other *Fridays* in the Year, except *Christmas-Day*, to be Days of Fasting, or Abstinence.

These few Hours from Supper to *Bed-time*, you cannot better bestow than in *Reading* or *Walking*, and *meditating* on the particular Exercises of your *Fast*; examining yourself, whether you have been as intent and

devout in the Performance of them, as is requisite? And where you have *failed*, heartily *bewail* yourself to God, *resolving* within yourself to be more *serious* and *careful* for the time to come. Be frequent and diligent in looking over your *Account*, observing *every Week* since you last *communicated*, what your *Carriage* hath been; how you have *amended*, especially in those Particulars in which you have formerly taken Notice of your *Miscarriages*, and *vowed Reformation*.

Some time before you retire to your *Evening Prayers*, return to your *Closet*, and let your *Charity* crown your *Devotions*, [1 Cor. xv. 2:] *setting apart*, and *devoting* somewhat unto God of what you have to the *Relief* of his *wanting Servants*; distributing it when you see *Occasion*. In the mean time, *separate it from the rest of your Store*; and ever after look upon it as *devoted*, and *not to be touched*, except to be *dispersed to the Poor*. When you do thus *consecrate* it to God, use this, or the like *Ejaculation*

S. Luke
xix. 8. **W**HAT I give, O Lord, is of my own, as thou hast prospered me; if I have *wronged any one*, I am ready to restore four-fold.

O Lord, whose is the Earth, and the Fulness thereof, I offer unto thee, what by thy *Gift and Blessing I have*, this small *Testimony of my Thankfulness*, to be bestowed on these *poor Christians*, whom thy *Providence* shall give me *Opportunity* to relieve. Be thou pleased, through the *Blood of my Saviour*, to accept it, and pardon all my *vain Expences*. Amen.

Thou

Thou art my God ; my Goods are nothing unto thee ; all my Delight is upon the Saints that are in the Earth, and upon such as excell in Vertue.

About Ten or Eleven of the Clock, *betake yourself to your ordinary Prayers for the Evening*, whereto subjoin the two Prayers for Preparation to the Holy Communion, which are above written, and also on every such Day the cxliii. Psalm.

1 **H**ear my Prayer, O Lord, and consider my Desire ; hearken unto me for thy Truth and Righteousness Sake.

2 And enter not into Judgment with thy Servant ; for in thy Sight shall no Man living be justified.

3 For the Enemy hath persecuted my Soul ; he hath smitten my Life down to the Ground ; he hath laid me in the Darknes, as the Men that have been long dead.

4 Therefore is my Spirit vexed within me ; and my Heart within me is desolate.

5 Yet do I remember the time past, I muse upon all thy Works ; yea, I exercise myself in the Works of thy Hands.

6 I stretch forth my Hands unto thee ; my Soul gaspeth unto thee as a thirsty Land.

7 Hear me, O Lord, and that soon, for my Spirit waxeth faint : Hide not thy Face from me, lest I be like unto them that go down into the Pit.

8 O let me hear thy loving Kindness sometimes in the Morning, for in thee is my Trust: Shew thou me the Way that I should walk in, for I lift up my Soul unto thee.

9 Deliver me, O Lord, from mine Enemies; for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God; let thy loving Spirit lead me forth into the Land of Righteousness.

11 Quicken me, O Lord, for thy Name Sake; and for thy Righteousness Sake bring my Soul out of Trouble.

12 And of thy Goodness slay mine Enemies; and destroy all them that vex my Soul, for I am thy Servant.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the Beginning, is now, and ever shall be, World without end. Amen.

Thus you end your Course of Prayers for every Friday preceding a Communion-Sunday. They are such, I think, as may suit your Leisure and Condition; if not, you are prudent enough to omit and alter what you see good. I have too all along supposed your Constitution strong enough to hold out such a Fast; if Health will not bear it, in God's Name eat, but moderately, and let your Food be mean and ordinary, such as a Crust of Bread, a little Wine, or a Glass of Small Beer, &c.

AND now, having finish'd your Penitential Devotions on the Friday, or the Eve to Christmas Day, you have the less to do on the Saturday, nothing but to guard yourself more strictly against Temptations, that they prevail not upon you: To which purpose be much in reading the Scripture, or some good Book; particularly, *The whole Duty of Man*; the third Partition of it concerns the Lord's Supper, which after Evening Prayer read considerately over, applying every Passage to yourself, as being some way or other concerned in it.

Part of this Day you may bestow in Offices of Charity: As visiting your sick Friends, or reconciling yourself to any with whom you have had any Difference, as you shall find occasion; or, as you shall be directed by your Spiritual Guide.

ON Sunday Morning, you rise by Six of the Clock, and subjoin to your Morning Prayers those Two Collects for Preparation above mentioned.

After this, consider how you may, with due Devotion, comport yourself at the Holy Altar; and what are those particular Duties and Graces you are there to exercise; you will find an Account of them in the third Partition of the *Whole Duty of Man*.

Then examine the State and Temper of your Heart; whether it be tender, and affectionately disposed to Relentings for your Sins, Purposes against them, and Resolutions for a Holy Life? To humble Reliances and Trust on God in our Saviour's Blood for Pardon? To Spiritual Joy and Thankfulness? To Good Will towards all Men? To Charity and Liberality? and the like: Otherwise, have an hearty Desire, and use you utmost Endeavour, which will be accepted, to bring it to such a Disposition.

If, after all this be done, you have any *spare Minutes* before *Church* or *Chappel-time*, you would do well to bestow them in reading over the *Communion-Service*; by which means you will be able, with more *Readiness* and *Devotion*, to go along with the *Priest* in the *publick Administration* of it.

About an *Hour* before you go forth, review the *Accounts* of your *Sins* noted in your *Paper*: Let your *Heart* go along with the *Reading* of them, *sorrowing* for them, and *resolving* against them.

After this, humbly *kneel*, and repeat the li. *Psalm*.

1 **H**AVE Mercy upon me, O God, after thy great Goodness; according to the Multitude of thy Mercies, do away mine Offences.

2 Wash me thoroughly from my Wickedness, and cleanse me from my Sin.

3 For I acknowledge my Faults, and my Sin is ever before me.

4 Against thee only have I sinned, and done this Evil in thy Sight; that thou mightest be justified in thy Saying, and clear when thou art judged.

5 Behold, I was shapen in Wickedness, and in Sin hath my Mother conceived me.

6 But lo, thou requirest Truth in the inward Parts, and shalt make me to understand Wisdom secretly.

7 Thou shalt purge me with Hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than Snow.

8 Thou

8 Thou shalt make me hear of Joy and Gladness, that the Bones which thou hast broken may rejoice.

9 Turn thy Face from my Sins; and put out all my Misdeeds.

10 Make me a clean Heart, O God, and renew a right Spirit within me.

11 Cast me not away from thy Presence, and take not thy holy Spirit from me.

12 O give me the Comfort of thy Help again, and stablish me with thy free Spirit.

13 Then shall I teach thy Ways unto the Wicked, and Sinners shall be converted unto thee.

14 Deliver me from Blood-guiltiness, O God, thou that art the God of my Health; and my Tongue shall sing of thy Righteousness.

15 Thou shalt open my Lips, O Lord; and my Mouth shall shew forth thy Praise.

16 For thou desirest no Sacrifice, else would I give it thee; but thou delightest not in Burnt-Offerings.

17 The Sacrifice of God is a troubled Spirit; a broken and contrite Heart, O God, thou wilt not despise.

18 O be favourable and gracious unto Sion, build thou the Walls of Jerusalem.

19 Then shalt thou be pleased with the Sacrifice of Righteousness, with the Burnt-Offerings

ings and Oblations; then shall they offer young Bullocks upon thine Altar.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the Beginning, is now, and ever shall be, World without end. Amen.

Then these following Collects.

1. **O** *Blessed Jesu, who didst take upon thee our Nature, and didst suffer Death upon the Cross for our Redemption; and hast commanded us to continue the Memory of this thy precious Death, till thy Coming again; Oh! let not the inestimable Benefits of it be frustrated by my manifold and grievous Sins; but inspire my Soul with those Graces which may qualify me to receive them tendered unto me in this Blessed Sacrament. O Lord, thou seest that I have no Power of myself to help myself! Oh! let the Pitifulness of thy great Mercy loose me from the Chains of those Sins wherewith I am tied and bound; that being thus set at Liberty, I may here with Chearfulness run the Way of thy Commandments, and hereafter enter into thy Joy, O blessed Saviour and Redeemer. Amen.*

2. THOU

2. **T**HOU, O God and Saviour, knowest how vile I am, and with what Eagerness I have pursued the Paths that lead unto everlasting Death! How often hath *this Feast* been prepared, I lovingly *bid*, and *called* thereto; but have with frivolous Excuses absented myself? Or, if I have come, I have brought such *Troops* of thy professed Enemies, *unrepented Sins*, along with me, as if I came not to adore, but to defy thee; not to commemorate, but to renew thy Passion! I am not worthy, O Lord; I am not worthy to come into thy Presence; much less to *eat the Flesh* of the sacrificed Lamb. For my Sins, O *blest Jesu*, went along in Confederation with the *High-Priests*, in Treachery with *Judas*, in Injustice with *Pilate*, in Malice and Cruelty with the *People*: Oh! what Punishment then shall I be thought worthy of, who have thus trampled under Foot the *Son of God*, and counted the *Blood of the Covenant* an unholy thing? Where shall I, vile Wretch, appear; who have put my **L O R D** to Death! Who have crucified to myself the **S O N** of **G O D** afresh, and put *Thee* to an open Shame! Where should I appear, but before my *Saviour*, who hath loved, and died for me; tho' I have hated and murdered him? Thy Blood, O *Jesu*, is my only Refuge! Oh! let the Cry of it speak on my Behalf; and
may

may it speak better things than the Blood of *Abel!* Be merciful unto me, O God, be merciful unto me; for my Soul trusteth in thee, and in the *Clefts of thy Wounds* shall be my Refuge until thy Father's Indignation be over-past. O blessed *Advocate* and *Mediator*, intercede for me, with *thy Father and ours*, thy God and ours; and grant that by the Grace which thou hast found, by the Prerogative which thou hast deserved, by the Mercy which thou hast purchased for me, as thou hast been Partaker of my Sufferings and Infirmities, so I, by thy Death and Resurrection, and by thy infinite gracious Intercession, may be made Partaker of thy Holiness, and thy Glory, even for thine own Merits sake. *Amen.*

3. O Lord, who hast promised, that if I open my Mouth wide, thou wilt fill it; I pray thee, *to open it*; and not my Mouth only, but my Heart also: Oh! create in thy Servant a greater Hunger and Thirst after the Things of thy Kingdom, and the Righteousness of it, after all the Holy Graces, and all the Holy Ministries of Grace, that I may long for the Bread of Heaven, thirst after the Fountain of Salvation; and as the Heart panteth after the Water-Brooks, so my Soul may desire thee, O Lord. Oh! kindle such an Holy Flame in my Soul, that it may consume all my Sins and cursed Affections, that
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I may never again defile the Place which thou hast chosen for thy Temple. Thou diedst, *O dear Jesu*, to redeem me from Iniquity: Oh! let me not again sell myself to work Wickedness: I am a Sinner, a grievous one, not worthy to look up to Heaven; but be thou pleased to look down into the Dust, and lift up a Sinner from the Dunghill; let me not perish in my Folly, or be consumed in thy heavy Displeasure: Give me Time and Space to repent, and give me Powers of Grace, that as by thy Holy Inspiration I do sincerely and fixedly resolve on an entire Reformation, so by thy merciful Guidance I may faithfully perform the same. *Amen.*

4. **O** Thou great Physician of Souls; heal me of those many and foul Diseases, which my Soul groans under: Grant that I may now so touch thee, that every one of those loathsome Issues may immediately stanch; that these Sickneses may not be unto Death, but to the Glory of thy Mercy in pardoning, to the Glory of thy Grace in purifying so polluted a Wretch! *O Christ, hear me!* inspire me with an Holy Zeal to mortify my Sins, support me with an holy Hope, confirm me with an excellent and unreprouable Faith, and enkindle in me a never-failing Charity; let me judge myself, that I be not judged by

by thee ; condemn myself, that I be not condemned with the World : But, receiving this *Holy Sacrament* with a penitent Heart and a lively Faith, I may partake the great Benefits of it ; I may dwell in Christ, and Christ in me ; I may be one with Christ, and Christ with me. The Lord be merciful unto me, and grant this, for his own Bowels and Compassion sake ! *Amen.*

Then these Collects of Intercession.

Merciful God, who hast made all Men and wouldest not the Death of a Sinner, but rather that he should turn from his Wickedness and live ; to which purpose thou hast sent thy Son out of thy Bosom to suffer Death upon the Cross for our Redemption ; look down in Mercy and Pity upon *poor Mankind*, whose Portion is Folly and Misery, Shame and Death : Bring all Sinners to Repentance ; enlighten all that sit in Darknes ; all *Jews, Turks, Infidels, Hereticks, and Schismatics*. Take from them all Blindness, Hardness of Heart, and Contempt of thy Word and Commandment ; and so fetch them home, blessed Lord, unto thy Fold, that they may be saved among the Remnant of the true *Israelites*, and be made *One Flock*, under *One Shepherd*, Jesus Christ our Lord. *Amen.*

Gracious

GRacious Lord, I do more especially humbly present to thy Divine Majesty this glorious Sacrifice, which thy blessed Son made upon the Cross, in the Behalf of all Christians throughout the World: Give unto them all, O God, a Portion of all the good Prayers which are made in Heaven and Earth, the Intercession of our Lord, and the Supplications of all thy Servants. Oh! let us walk worthy of that holy Vocation wherewith we are called; let us, who name the Name of Christ, depart from Iniquity; and unite us in the Bonds of the *common Faith*, and an holy Charity, that no Interests or Partialities, no Sects or Opinions, may keep us any longer in Darkness and Division; but that we may, with one Mind, and one Mouth, glorify Thee, the Father of our Lord Jesus Christ. *Amen.*

O Father of Mercies, be merciful to this *miserable divided Church* in which we live; according to all thy Righteousness, let thine Anger be turned away from us; let Religion and Vertue season all sorts of Men therein; forgive us all our Sins; turn thee unto us, and bless us, that the World may say, Blessed is this People whose God is the Lord *Jehovah*, and blessed are the Folk whom he hath chosen to him to be his Inheritance. Lord, hear, and cause thy Face to shine up-

on this thy Sanctuary, which is thus sadly desolate, for the Lord's sake. *Amen.*

O King of Kings, and Lord of Lords, give, I pray thee, the Spirit of Government and Holiness to all Christian Kings, Princes, and Governors, especially to thy Servant *George*, our King; grant that his People may obey him, and he may obey thee, and live in Honesty and Peace, Justice and holy Religion, being a *Nursing Father* to the Church, an Advocate for the Oppressed, a Matron for the Widows, and Sanctuary for the Miserable and Fatherless; that he may reign with thee for ever in the Kingdom of the Lord Jesus Christ. *Amen.*

O Thou Fountain of all Goodness, be pleased to bless his Royal Highness, *George*, Prince of *Wales*, the Princess, and their Issue, and all the Royal Family! Endue them with all Heavenly Graces answerable to their Births, make them Instruments of thy Glory here, and Partakers of thy Glory hereafter. *Amen.*

O God, who alone workeit great Marvels, be gracious unto all those who wait at thine *Altar*, the *Bishops*, and all the *Clergy*: Open thou their Lips, that their Mouths may shew forth thy Praise: Inspire them with Holiness and Diligence to preach and declare

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declare thy Will, by good Lives and wise Discourses, that they may minister to the Good of all Souls, and find a glorious Reward in the Day of the Lord Jesus. *Amen.*

O Merciful God, be merciful in succouring *all* that are in *Affliction*; deliver the *Out-cast* and *Poor*; *help them to Right that suffer Wrong*; let the sorrowful Sighing of the Prisoners come before thee, and according to the Greatness of thy Power preserve thou those that are appointed to die; be merciful unto all who are just now breathing out their last; grant Ease to those that are in Pain, Supply to those that suffer Want; and to all wicked Persons give thy Grace, that they may speedily repent and live well, and be saved through the Merits of Jesus Christ. *Amen.*

HAVE Mercy, and pour down thy Blessings, O God, upon (my *Father, Mother, and all other*) my *Relations, Friends, and Benefactors*. *
Grant unto them whatsoever they want, or wisely and holily desire; keep them for ever in thy Fear and Favour, and let their Portion be in the Blessing, and in the Service, in the Love, and in the Kingdom of God, for ever and ever. *Amen.*

O Lord,

O Lord, I beseech thee, forgive my Enemies all their Sins against thee and me; and give me that Measure of thy Grace, that for their Hatred, I may love them; for their Cursing, I may bless them; for their Injuries, I may do them good; and for their Prosecution, I may pray for them. Lord, I pray for them; forgive them, for they know not what they do. *Amen.*

Finally, O Lord, I pray thee for all those who shall this Day be my *Companions* at the *Altar*, and for all others who do now *communicate* in any Part of *Christendom*; that through this Blood of the Cross, we may all be cleans'd from our Sins, and be presented Pure and Unblameable, and Unreprovable in thy Sight; for the Sake of Jesus Christ, whom I adore, whom I love, and desire I may still more and more love, and love for ever. *Amen, Amen.*

OUR Father, which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done in Earth, as it is in Heaven: Give us this Day our daily Bread: And forgive us our Trespases, as we forgive them that trespass against us: And lead us not into Temptation, but deliver us from Evil. *Amen.*

THE Lord bless and preserve me in my Going out, and my Coming in, from this time forth for evermore! *Amen.*

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Having thus finish'd your *Closet-Devotions*, you go forth to the *Church* or *Chappel* fasting, that so a Portion from God's Table may be the *first Morsel*; and remember to take something out of your *Store*, to present at the *Offertory*.

When you enter into the *Church*, kneel, and pray:

OUR Father, which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done in Earth, as it is in Heaven: Give us this Day our daily Bread: And forgive us our Trespases, as we forgive them that trespass against us: And lead us not into Temptation, but deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

LORD, I have loved the *Habitation* of thy House, and the Place where thine Honour dwelleth. I will wash my Hands in Innocency, O Lord; and so will I go to thine Altar.

Having seated yourself, turn to the *Psalms* and *Lessons*, *Epistle* and *Gospel* for the Day, that you may more freely attend the *Priest* in reading them.

Sermon ended, you go up to the *Altar*, and prostrate before it, say,

THOU art worthy, O Lord to receive Glory, and Honour, and Power; for thou hast created all things, and for thy Will's sake they are, and were created.

Blessing,

Blessing, and Glory, and Wisdom, and Thanks, and Honour, and Power, be unto our God, and unto the Lamb for evermore. *Amen.*

Then whilst others are coming up, and the *Priest* preparing to read the *Sentences*, pray,

Almighty Lord, who hast of thine infinite Mercies vouchsafed to ordain *this Sacrament* for a perpetual Memory of that *blest Sacrifice*, which once thou madest for us upon the Cross; grant me, with such diligent Remembrance, and such due Reverence, to participate of this so holy and wonderful a Mystery, that I may be made worthy by thy Grace to obtain the Vertue and Fruits of the same, with all the Benefits of thy precious Death and Passion, even the Remission of all my Sins, and the Fulness of all thy Graces, which I beg for thy only Merits, who art my only Saviour, God from everlasting, and World without end. *Amen.*

O Lord, our heavenly Father, Almighty and everlasting God, regard, we beseech thee, the Devotions of thy humble Servants, who do now celebrate the *Memorial* which thy Son and our Saviour hath commanded to be made in *Remembrance of his most blessed Passion and Sacrifice*; that by the Merits and Power thereof, now represented before thy Divine Majesty, we, and all thy whole Church, may

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be made Partakers of all other the Benefits of his most precious Death and Resurrection from the Earth, and glorious Ascension into Heaven, who liveth and reigneth, with thee and the Holy Spirit, ever one God, World without end. *Amen.*

BE pleased, O God, to accept this our bounden Duty and Service; and command that the Prayers and Supplications, together with the *Remembrance* of Christ's Passion, which we do now offer up unto thee, may, by the *Ministry of the holy Angels*, be brought up into thy Heavenly Tabernacle; and that thou, not weighing our Merits, but looking upon the *blessed Sacrifice* of our Saviour, which was once fully and perfectly made for us all, mayst pardon our Offences, and replenish us with thy Grace and heavenly Benediction, through Jesus Christ our Lord. *Amen.*

Whilst upon your *Knees* you cast in your *Offering*, stop and say,

Blessed *Jesu*, who didst accept the poor Widow's *two Mites*, be pleased graciously to accept this from thy unworthy Servant. *Amen.*

The Prayers beginning again, you must join with the Congregation; and heeding every Passage, let your Heart go along with it: Keep your Mind attentive, not only to the Words and Substance of the Prayers and Exhortations, but also to every Passage and particular

cular Ceremony in the Consecration ; forasmuch as all of them have their Meaning and Reason.

Observe the Priest then *breaking the Bread* ; and remember how Christ's Blessed Body was torne with Nails upon the Cross : Observe him *pouring out the Wine* ; and remember how his precious Blood was spilt likewise ; and then consider they were your Sins which caused both, which should work in you a great Sorrow for them, and then a great Hatred, and a firm Resolution against them ; and withal, engage you to Thankfulness and Love, resolving to express it by an universal Obedience in your Conversation. Again,

Observe the People too, *taking and eating the Bread* ; *taking and drinking the Wine* ; for it signifies their particular *laying hold on Christ by Trust and Faith* ; their flying to, and apprehending him, as the Means of their Salvation, and the Pardon of their Sins tendered to them in this blessed Sacrament.

When the Priest repeateth that comfortable Saying of S. Paul, *This is a faithful Saying, and worthy of all Acceptation, that Christ Jesus came into the World to save Sinners*, add (to yourself) with all possible Devotion and Humility, *of whom I am chief*.

And, if you have time, while the Priest and others are communicating, use these, or the like heavenly Aspirations :

I Am now before the Altar of God, even the God of my Joy and Gladness.

I will offer *Thanksgiving* unto my God, and pay my Vows unto the most Highest.

O Lamb of God, that takest away the Sins of the World, *Grant me thy Peace !*

O Lamb of God, that takest away the Sins of the World, *Have Mercy upon me !*

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Grant me, gracious Lord, so to eat the *Flesh* of thy Son, and to drink his *Blood*, that my sinful *Body* may be made clean by his *Body*, and my *Soul* washed through his most precious *Blood*. Amen.

O Lord, I am not worthy, nor fit that thou shouldst come under the filthy *Roof* of the *House* of my *Soul*, because it is wholly desolate and ruinous; neither hast thou with me a fit *Place* where to lay thy *Head*: But, as thou didst vouchsafe to be laid in a *Stable* and *Manger* of unreasonable *Beasts*; as thou didst not disdain to be entertain'd even in the *House* of *Simon* the *Leper*; as thou didst not reject the *Harlot*, a *Sinner* like unto me, coming unto thee, and touching thee; as thou didst not abhor her foul and profane *Mouth*, nor yet the *Thief* on the *Cross* confessing thee: Even so vouchsafe to admitt me also, an over-worne, miserable, and out of measure sinful *Creature*, to the *Receiving* and *Communicating* of the most pure, quickening, and saving *Mysteries* of thy most holy *Body* and precious *Blood*. Amen

O Lord God, how I receive the *Body* and *Blood* of my most blessed Saviour *Jesus Christ*, the *Price* of my *Redemption*, is the very *Wonder* of my *Soul*! yet, my most firm and constant *Belief*, upon the *Words* of my Saviour.

viour. At this time, they are graciously tendered to me, and my *Faith*: Lord, make me a worthy Receiver, and Partaker of all the Benefits of this blessed Sacrament. *Amen.*

Upon the Approach of the Priest, with the Consecrated Bread, say,

THOU hast said, that he that *eateth thy Flesh*, and *drinketh thy Blood*, hath eternal Life.

Behold the Servant of the Lord, be it unto me according to thy Word.

When the Priest offers thee the Holy Bread, say softly with him,

THE Body of our Lord Jesus Christ, which was given for me, preserve my Body and Soul unto everlasting Life.

Then answer audibly,

A M E N.

Whilst you eat it,

BY thy *Crucified Body* deliver me from *this Body of Death*.

After receiving,

BY thine *Agony* and *Bloody Sweat*, by thy *Cross* and *Passion*, good Lord, deliver me!

I have

I have *sworn*, and am *stedfastly purposed* to keep thy righteous Judgments.

O hold thou up my Goings in thy Paths, that my Footsteps slip not.

Upon the Approach of the Priest with the Consecrated Cup, say,

WHat Reward shall I give unto the *Lord*, for all the Benefits that he hath done unto me? *I will take the Cup of Salvation*, and call upon the Name of the Lord.

When the Cup of Blessing is offered unto you, say in your Heart, with the greatest Devotion that possibly you may,

TH E Blood of our *Lord Jesus Christ*, which was shed for me, preserve my Body and Soul unto everlasting Life.

Answering audibly,

A M E N.

After you have received it,

O My God, thou art true and holy! O my Soul, thou art blessed and happy!

O the Depth of the Wisdom and Knowledge of God! how incomprehensible are his Judgments, and his Ways past finding out!

Praise the Lord, O my Soul, and all that is within me praise his holy Name, who saveth thy Life from Destruction, and feedeth thee with the Bread of Heaven.

Glory be to God on High, and on Earth Peace, Good-Will towards Men. I worship thee, O Lord, and magnify thy Name for ever, who hast vouchsafed to fill my Soul with Gladness, and to feed me with the *Heavenly Mysteries of Christ's Sacred Body and Blood*; humbly beseeching thee, that from henceforth I may walk in good Works, and serve thee in Holiness and Pureness of Living, to the Honour of thy Name. *Amen.*

MOST blessed Redeemer, I do truly believe, that thy *Body was crucified*, and thy *Blood was shed out of thy Body*, as verily as I have received this *Bread* and this *Wine* set apart from the *Bread*; and that for the *Remission of my Sins*, as well as *any others*: And I do also believe, that with this *Bread* and *Wine* I have really and *spiritually* received thy *precious Body and Blood*, whereby my Sins are fully washed away, and my Soul purified, and refreshed: This, O Lord, I believe, *help thou my Unbelief!* Amen.

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The Song of Simeon.

- 1 **L**ord, now lettest thou thy Servant depart in Peace, according to thy Word.
- 2 For mine Eyes have seen thy Salvation :
- 3 Which thou hast prepared before the Face of all People.
- 4 To be a Light to lighten the Gentiles, and to be the Glory of thy People *Israel*.

Glory be to the Father, &c.

As it was in the Beginning, &c.

P S A L M ciii.

- 1 **P**Raise the Lord, O my Soul, and all that is within me praise his holy Name.
- 2 Praise the Lord, O my Soul, and forget not all his Benefits ;
- 3 Who forgiveth all thy Sin, and healeth all thine Infirmities ;
- 4 Who saveth thy Life from Destruction, and crowneth thee with Mercy and loving Kindness ;
- 5 Who satisfieth thy Mouth with good things, making thee young and lusty as an Eagle.
- 6 The Lord executeth Righteousness and Judgment, for all them that are oppressed with Wrong.
- 7 He shewed his Ways unto *Moses* ; his Works unto the Children of *Israel*.

8 The Lord is full of Compassion and Mercy, Long-suffering, and of great Goodness.

9 He will not be always chiding, neither keepeth he his Anger for ever.

10 He hath not dealt with us after our Sins, nor rewarded us according to our Wickednesses.

11 For look how high the Heaven is, in Comparifon of the Earth; fo great is his Mercy alfo towards them that fear him.

12 Look how wide alfo the Eaft is from the Weft; fo far hath he fet our Sins from us.

13 Yea, like as a Father pitieth his own Children; even fo is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made; he remembreth that we are but Duft.

15 The Days of Man are but as Grafs; for he flourisheth as a Flower of the Field.

16 For as foon as the Wind goeth over it, it is gone; and the Place thereof fhall know it no more.

17 But the merciful Goodness of the Lord endureth for ever and ever, upon them that fear him; and his Righteousness upon Childrens Children;

18 Even upon fuch as keep his Covenant, and think upon his Commandments to do them.

19 The Lord hath prepared his Seat in Heaven; and his Kingdom ruleth over all.

20 O praise the Lord, ye Angels of his, ye that excell in Strength; ye that fulfill his Commandment, and hearken unto the Voice of his Words.

21 O praise the Lord, all ye his Hosts; ye Servants of his, that do his Pleasure.

22 O speak good of the Lord, all ye Works of his, in all Places of his Dominion: Praise thou the Lord, O my Soul.

Glory be to the Father, &c.

As it was in the Beninning, &c.

Whilst others are Communicating, *meditate*, and *say*,

HAppy are those *Servants*, whom, when their Lord cometh, he shall *find thus doing*.

Know ye not, that ye are the *Temple of God*, and that the Spirit of God dwelleth in you? If any one *defiles the Temple of God*, him will God destroy.

Behold, thou art *made whole*; *sin no more*, lest a *worse thing* happen unto thee.

The Hour cometh, and now it is, that the true Worshipers shall worship the Father in Spirit and in Truth.

Be we Followers of God as dear Children; and walk in Love, as Christ loved us, and gave himself an *Offering* and a *Sacrifice* of a sweet Savour unto God for us.

This Holy Communion requires from us the greatest Charity we can express ; therefore (if we have any time between these Ejaculations and the Post-Communion) it would be highly religious to pray for those who are yet to communicate of *one*, or both Kinds, saying *AMEN* to the Words of the Priest, when he gives the Sacrament to any one, as well as to yourself. And this Act of your Charity in praying for others, will render your own Prayers and Services the more holy and acceptable to God, and effectual to your Soul's Health. For he that prays for himself alone, reaps only the single Benefit of his own single Devotion : But who so devoutly prays for others, reaps the Fruits of the Prayers of others, which is the great Benefit of the *Communion of Saints*.

At the end of the *Communion*, say,

To the King Eternal, the Immortal, Invisible, and only Wise God, the *ever blessed Trinity*, be all Honour and Glory, now and for evermore. *Amen*.

Arising, and making your Reverence towards the *Altar*, you depart with a glad Heart and chearful Countenance : Preserve good Thoughts in your Mind ; yet be not fullen or morose, but salute any of your Christian Brethren you meet with.

As soon as you come Home, retire into your Closet, and bless God with *these Collects of Thanksgiving* :

A Almighty God, the Fountain of all Goodness, from whom every good and perfect Gift proceedeth ; and to whom all Glory and Honour should be returned ; I do desire

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fire most heartily to *thank thee*, for that thou hast vouchsafed to feed me, who have received these holy *Mysteries*, with the *spiritual Food* of the most precious *Body* and *Blood* of thy Son our Saviour Jesus Christ; and dost assure me thereby of thy Favour and Goodness towards me, and that I am a *very Member incorporate* in the *mystical Body* of thy Son, which is the *blessed Company of all Faithful People*; and am also an Heir, thro' Hope, of thine everlasting Kingdom, by the Merits of the most precious Death and Passion of thy dear Son. Oh the Height and Depth of that unspeakable Mercy of thine, who art pleased to admitt me, a sinful Wretch, to have any Part in those inestimable Benefits, which I have so often despised and trampled under Foot! I am not worthy, O Lord, of that *daily Bread* which sustains the Body; but thou hast made me Partaker of that *living Bread* which came down from Heaven, which nourisheth the Soul, and of which whosoever eateth, shall live for ever. Oh grant that my Soul may relish this Divine Food with spiritual Ravishments, and Love, great as the Flame of *Cherubims*; and grant that what thou hast given me for the *Remission of my Sins*, may not, by any Fault, become the Increase of them; that this *Holy Communion* prove not unto me Judgment and Condemnation, but may support and preserve me in every Temptation,

rejoice and quiet me in every Trouble, enlighten and strengthen me in every good Word and Work, comfort and defend me in the Hour of my Death against all Oppositions of the Spirits of Darknes, and farther me in the Attainment of Everlasting Salvation, through Jesus Christ. *Amen.*

MOST Holy God, who art of purer Eyes than to behold Iniquity; grant, I pray thee, that no unclean thing may be in me, who have now *received* thee into my Heart and Soul; but *let this Blood* of Christ, who, through the *Eternal Spirit*, offer'd himself without Spot to thee, purge my Conscience from dead Works to serve thee the living God: Give me Grace, that from henceforth I put off, concerning my former Conversation, *the Old Man*, which is corrupt, according to the deceitful Lufts, and be renewed in the Spirit of my Mind; and that I put on the *New Man*, which, after thee, is created in Righteousness and true Holiness: To which Purpose, be pleas'd to watch over me for Good, to keep me both outwardly in my Body, and inwardly in my Soul. O God, thou see'st that I have no Power of myself to help myself; thou knowest me also to be set in the midst of so many and great Dangers, that by reason of the *Frailty of my Nature*, I cannot always stand upright; grant to me such Strength and Protection,

tection, as may support me in all Dangers, and carry me through all Temptations, through Jesus Christ our Lord. *Amen.*

O Thou, with whom is no Variableness, nor Shadow of turning, let thy Holy Spirit direct me in all things; let thy Grace always prevent and follow me, and preserve me against all Assaults of my Spiritual Enemies, especially of *my own treacherous Heart*, which is deceitful above all things, wicked, *desperately wicked*; O Lord, thou knowest it: How often hath it betrayed me to the Breach of thy holy Laws, to the Violation of all these Vows and Promises which I have made to thee? How often have I turned my Back in the Day of Battle? O let me no more thus start aside like a broken Bow, but be stedfast, unmoveable, always abounding in the Work of the Lord, resisting the Devil, that he may flee from me; subduing my Flesh, and bringing it into Subjection; crucifying and overcoming the World. And therefore let *those solemn Vows*, which I have now made, to forsake my Sins, never depart from my Mind; but let the Remembrance of them excite me to fight manfully under thy Banner, and continue thy faithful Servant and Soldier, unto my Life's End. *Amen.*

O Lord, I do here humbly present unto thee my *Soul* and *Body*, to be a living, holy, and

and *reasonable Sacrifice* unto thee: I beseech thee, sanctify my *Body*, that from a polluted *Dunghill*, it may become the *Temple of God*. Sanctify my *Soul*, and receive it for thy *Dwelling Place*, the Seat of thy Spirit, and an House of Prayer and Holy Meditation: Sanctify me *throughout*, that both my *Body*, and *Soul*, and *Spirit*, may be preserved *blameless* unto the *coming of our Lord Jesus Christ*, to whom, with thee, O Father, and the Holy Ghost, be all Honour and Glory, World without End. *Amen.*

THUS have you *closed your Communion-Devotions*; it only remains, that you bestow the *greatest Part* of the *Afternoon* in *Reading, Praying, Meditating, good Conferences*, and the like: And when your Condition calls you to your usual *Converses*, you are still to remember, you have a great *Business* which lies upon your Hands, which is, the *Performance* of those *Promises* you have now made to God; to which purpose, frequently *recollect* them to mind, and let the *Remembrance* of them be your *Refuge* against all *Temptations* to your *old Sins*, whenever they assault you; knowing what a grievous thing it is to break that *Vow*, which you have *sealed* in your *Saviour's Blood*, and to have that *Blood*, (thro' which only you can have *Pardon*) to witness against you; *which God forbid!*

To your *Evening Prayers*, that *Sunday Night*, immediately before the *Blessing*, subjoin this *Collect*:

O Blessed J E S U S, who hast this Day made me a *Partaker* of thy *blessed Body and Blood*, thy *Mercy* hath given it, and my *Faith*

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Faith hath received it into my Soul ; Oh let me ever feel the happy Vertue and Effects of it ! Put thy Fear into my Heart, to keep those Vows and Promises which I have on this Solemnity rendred unto thee in my Mind, that I may not sin against thee : Enrich me with all those Graces which come from this precious Body and Blood, and hereafter bring me to thine everlasting Glory, for thy Merits and Mercies sake. Amen.

THUS, not to detain you longer, I have recommended to you the aforeſaid Devotions to be uſed on the Friday in every Month, which precedes a Communion, (eſpecially the Fridays before the three ſolemn times which our Church hath conſecrated to this bleſſed Purpoſe, Chriſtmas, Eaſter, and Wuſunday) ſuppoſing that your Health, and important Occaſions, will permitt it ; otherwiſe, you are not obliged to the Strictneſs of them, tho' you are obliged to receive this Sacrament, whenſoever an Opportunity offers itſelf.

To capacitate you for a *Worthy Communicant* thereof at all times, I do laſtly and heartily adviſe you to maintain a conſtant Courſe of daily Prayers at Morning and Evening throughout the Year ; every Night recalling the Actions of the paſt Day, and repenting for the Sins of it ; the Practice whereof will fit you for the Communion at any time, when it is occaſionally tendered to you ; I mean, when you are ſuddenly called to communicate with a dying Perſon, or come accidentally into a Congregation, where it is to be received, and all fit Gueſts are invited to it ; in thoſe Caſes, you are by no means to turn your Back upon it ; but beſtowing that little Time which is before
you

you in *Recollecting, Repenting, Exerting your Faith, Love, Thankfulness, &c.* omitting nothing of the *Strictness* which is required in the *Act of Receiving*, and *performing afterwards*, to your Power, what you secretly promised: Receive it with the rest in the Name of God, beginning with *the Prayers* before-mention'd [Pag. 64.] which are to be said whilst the *Priest* is preparing to read the *Sentences*.

Almighty Lord, who hast of thine infinite Mercies vouchsafed, &c.

But this I advise, on Supposal you carry about with you such an *habitual Preparation* which is acquired by keeping a *strict Course* of *daily private Devotions*, and a constant Watchfulness over yourself; otherwise you sin sadly. However, be careful to *communicate* whenever you are *solemnly invited* to it, i. e. *every Month*, and with due Remembrance of him, whose Death you do hereby shew forth till he come.

God Almighty make you a worthy *Participant* of his *Body and Blood* here, that you may for ever enjoy him hereafter. *Amen.*



DEVO-



DEVOTIONS for the MORNING;
*which begin with Prostration, and say-
ing,*

AT the Name of *Jesus*, God blessed for ever,
let every *Knee* bow, both of things in
Heaven, things in Earth, and things under
the Earth. *Glory be to Thee, O Lord most high.*

Then, upon your *Knees*, say,

GOD be in my *Head*, and in my *Under-
standing*, that I may know in this my
Day the things which do concern my ever-
lasting Peace.

God be in my *Eyes*, and in my *Seeing*, that
they may be always looking up to thy *Mercy-
Seat*, and that they be not as so many *Case-
ments* to let in *Vanity*.

God be in my *Mouth*, and in my *Speaking*,
to guard and fence it from *Idle Words*; and
that it may at no time be a *Door* to let out *Folly*.

God be in my *Ears*, and in my *Hearing*,
that they may be always open to sound and
wholesome Counsels, and deaf to corrupt and
filthy Communications.

God be in my *Heart*, and in my *Thinking*,
to preserve it from being a Sink of Unclean-
ness,

ness, and that it may never be suffer'd either to flatter me, or deceive others.

God be at my *End*, and at my *Departing*, that so my *Death* may be *precious* in the Sight of the Lord, with whom I pray that I may live for evermore. *Amen.* And so,

Prevent me, O Lord, in all my Doings, with thy most gracious Favour, and further me with thy continual Help, that in all my Works, begun, continued, and ended in thee, I may glorify thy Holy Name, and finally, by thy Mercy, obtain everlasting Life, through Jesus Christ our Lord. Amen.

OUR Father, which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done in Earth, as it is in Heaven: Give us this Day our daily Bread: And forgive us our Trespases, as we forgive them that trespass against us: And lead us not into Temptation, but deliver us from Evil. *Amen.*

My Voice shalt thou hear betimes, O Lord; early in the Morning will I direct my Prayer unto thee, and will look up.

O Lord, open thou my Lips;

And my Mouth shall shew forth thy Praise.

O God, make speed to save me.

O Lord, make haste to help me.

Glory

for the Holy Communion.

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Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the Beginning, is now, and ever shall be, World without End. Amen.

P S A L M XCV.

O Come let us sing unto the Lord, let us heartily rejoice in the Strength of our Salvation.

Let us come before his Presence with Thanksgiving, and shew ourselves glad in him with Psalms.

For the Lord is a great God, and a great King above all Gods.

In his Hand are all the Corners of the Earth, and the Strength of the Hills is his also.

The Sea is his, and he made it; and his Hands prepared the dry Land.

O come, let us worship and fall down, and kneel before the Lord our Maker.

For he is the Lord our God, and we are the People of his Pasture, and the Sheep of his Hand.

To day, if you will hear his Voice, harden not your Hearts as in the Provocation, and as in the day of Temptation in the Wilderness;

When your Fathers tempted me, proved me, and saw my Works.

Forty Years long was I grieved with this Generation, and said, It is a People that do

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err in their Hearts, for they have not known my Ways.

Unto whom I fware in my Wrath, that they should not enter into my Rest.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the Beginning, is now, and ever shall be, World without End. Amen.

After which, read one or more of *David's Psalms* in order; beginning with the *First*, and so onward, concluding each *Psalms* with

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the Beginning, is now, and ever shall be, World without End. Amen.

Then a Chapter out of the *Proverbs of Solomon*, or the *New-Testament*; and after that,

WE praise thee, O God; we acknowledge thee to be the Lord.

All the Earth doth worship thee, the Father Everlasting.

To thee all Angels cry aloud, the Heavens, and all the Powers therein.

To thee *Cherubin* and *Seraphin* continually do cry.

Holy, Holy, Holy, Lord God of Sabaoth.

Heaven

Heaven and Earth are full of the Majesty of thy Glory.

The glorious Company of the Apostles praise thee.

The goodly Fellowship of the Prophets praise thee.

The noble Army of Martyrs praise thee.

The Holy Church throughout all the World doth acknowledge thee ;

The Father of an infinite Majesty.

Thine honourable, true, and only Son ;

Also the Holy Ghost, the Comforter.

Thou art the King of Glory, O Christ.

Thou art the everlasting Son of the Father.

When thou tooketh upon thee to deliver Man, thou didst not abhor the Virgin's Womb.

When thou hadst overcome the Sharpness of Death, thou didst open the Kingdom of Heaven to all Believers.

Thou sittest at the Right Hand of God, in the Glory of the Father.

We believe that thou shalt come to be our Judge.

We therefore pray thee, help thy Servants, whom thou hast redeemed with thy precious Blood.

Make them to be numbered with thy Saints in Glory everlasting.

O Lord

O Lord, save thy People, and bleſs thine Heritage.

Govern them, and liſt them up for ever.

Day by Day, we magnify thee ;

And we worship thy Name, ever World without End.

Vouchſafe, O Lord, to keep us this Day without Sin.

O Lord, have Mercy upon us, have Mercy upon us.

O Lord, let thy Mercy lighten upon us, as our Trust is in thee.

O Lord, in thee have I truſted, let me never be confounded.

Then the Creed.

I Believe in God, the Father Almighty, Maker of Heaven and Earth ; and in Jeſus Chriſt his only Son our Lord, who was conceived by the Holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead, and buried, He deſcended into Hell ; The third Day He roſe again from the Dead, He aſcended into Heaven, and ſitteth on the Right Hand of God the Father Almighty ; from thence He ſhall come to judge the Quick and the Dead. I believe in the Holy Ghoſt, the Holy Catholick Church, the Communion of Saints, the Forgiveness of Sins, the Reſurrection of the Body, and the Life everlaſting. Amen.

Our

OUR Father; which art in Heaven, Hallowed be thy Name : Thy Kingdom come : Thy Will be done in Earth, as it is in Heaven : Give us this Day our daily Bread : And forgive us our Trespases, as we forgive them that trespass against us : And lead us not into Temptation, but deliver us from Evil. Amen.

Blessing, and Honour, and Glory, and Power, be unto him that sitteth on the Throne, and unto the Lamb for ever and ever. Amen.

GLory be to God on High, on Earth. Peace, Good-Will towards Men. I praise thee, I bless thee, I worship thee, I glorify thee, I give Thanks to thee for thy great Glory and Goodness, O Lord God, Heavenly King, God the Father Almighty ; for thy Son *Jesus Christ*, manifested in the Flesh to destroy the Works of the Devil, and who is the Fountain of all those Mercies, both Spiritual and Temporal, so freely and plentifully bestow'd on me thy most unworthy Creature, from time to time; particularly that thou hast protected me this last Night from all Perils ghostly and bodily, and brought me to see the Light of another Day; whereasthou might'st justly have suffer'd me to sleep in Death, by reason of those manifold and heinous Sins wherewith I have from time to time offended thy Divine Majesty. I have sinned! and what shall I say unto thee,
O

O thou *Preserver of Man*? I have left undone those things which I ought to have done; and I have done those things which I ought not to have done, and there is no Health in me: But, thou, O Lord, have Mercy upon me, most miserable Offender! O thou, who desirest not the Death of a Sinner, but rather that he would turn from his Wickedness and live, *Have Mercy upon me!* Spare, and restore me, who do here, in all Humility, confess my Faults, and do desire to be penitent for them. Have regard to thy *Blessed Son*, who is our *Advocate* with thee, O Father, and the *Propitiation* for all our Sins; for whose Sake, mercifully grant unto me true Repentance, and the Assistance of thy *holy Spirit*, which may teach and enable me to please thee hereafter in all things, to deny Ungodliness and worldly Lusts, and to live godly, righteously, and soberly in this present World, that so at last I may come to thine eternal Joy, through the same Jesus Christ our Lord. *Amen.*

A Lmighty God our heavenly Father, who, of thy great Mercy, hast promise *Forgiveness* of Sins to all them that with hearty Repentance and true Faith turn unto thee: Have Mercy upon me; pardon and deliver me from all my Sins, confirm and strengthen me in all Goodness, and bring me unto everlasting Life, through Jesus Christ our Lord. *Amen.*

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O Lord, our Heavenly Father, Almighty and everlasting God, who hast safely brought me to the Beginning of this Day; preserve me in the same, and all other Days of my Life, from all Sin and Danger; and by thy gracious Governance, dispose all my Thoughts, Words and Actions this Day, to thy Glory; through Jesus Christ our Lord. *Amen.*

MOST gracious God, I humbly beseech thee, as for this Kingdom in general, so especially for him, who is the Supreme Governor thereof: O Lord, grant the King a long Life, that his *Years* may endure as *many Ages*; furnish him with safe and wise Counsels, and give him an Heart of Courage and Constancy to pursue them; Oh! prepare thy loving Mercy and Faithfulness for him, that they may preserve him: Let thy Name, O God of *Jacob*, defend him; send him *Help* from thy *Sanctuary*, and *strengthen* him out of *Sion*; and let us, his Servants under thee, see with Joy, that thou wilt hear him from thy Holy Heaven, even with the wholesome Strength of thy Right Hand; so will we always sing Praises unto thy Name; through Jesus Christ our Lord. *Amen.*

Bless, O Lord, his Royal Highness *George* Prince of *Wales*, the Princess, and their Issue, and all the Royal Family; prosper them with all Happiness, and make them all instru-

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mental

mental to the Furtherance of thy Glory in this World, and bring them to thine everlasting Kingdom in the World to come, thro' Jesus Christ our Lord. *Amen.*

Give Grace, O Heavenly Father, to all *Bishops* and *Curates*, especially to *Him*, whom, by thy good Providence, thou hast appointed my *Spiritual Pastor and Guide*. Grant that I may reverence his Person, and have a Regard to his good and wholesome Counsels; so that by him I may be conducted, and together with him enter into thine eternal Joy, through Jesus Christ. *Amen.*

O God, the Creator and Preserver of all Mankind, I beseech thee for all Sorts and Conditions of Men, and especially for thy Holy *Catholick Church*, that one *Faith* may be *uniformly* professed, as thy *Church* is, and can be but *One*; purge it from all *Atheism*, *Heresy*, and *Schism*; and grant that all they who do profess thy Holy Name, may agree in the Truth of thy Holy Word, and hold the Faith in Unity of Spirit, in the Bond of Peace, and in Righteousness of Life, thro' him who is the only *Head* over all things to his Church, Jesus Christ our Lord. *Amen.*

O God of Mercies, and Father of Comforts, have Mercy, and comfort all those
who

who are any ways afflicted or distressed in Mind, Body, or Estate; relieve them according to their several Necessities, give them Patience under their Sufferings, and an happy Issue out of all their Afflictions, for Jesus Christ his sake. *Amen.*

GRACIOUS Lord, bless all those who are near or dear unto me, and make them near and dear to thine own self: All my **Kindred, other my Friends, Acquaintants, and Benefactors, particularly †.* Forgive me and them all our Sins, and continue us thy Servants in Life and Death. *Amen.*

** Here insert your nearest Relations.*

† Here particularize who you think fit.

THE Lord fulfil the Desires and Petitions of thy Servant, as may be most expedient for me! The Lord bless me and keep me! The Lord lift up the Light of his Countenance upon me, and give me Peace, both now and evermore! *Amen.*





PRAYERS for the EVENING.

O Lord, I do again humbly present myself before thee; let my Prayers be set forth in thy Sight as the *Incense*, and the Lifting up of my Hands be an *Evening Sacrifice*, even for Jesus Christ his sake. *Amen.*

OUR Father, which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done in Earth, as it is in Heaven: Give us this Day our daily Bread: And forgive us our Trespases, as we forgive them that trespass against us: And lead us not into Temptation, but deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

Then read a *Psalm*, which conclude with,

Glory be to the Father, &c.

After it, a *Chapter* out of the *New Testament*, at the end of which say,

Lord, now lettest thou thy Servant depart in Peace, according to thy Word.

For mine Eyes have seen thy Salvation.

Which thou hast prepared before the Face of all People:

To

To be a Light to lighten the Gentiles,
and to be the Glory of thy People *Israel*.

*Glory be to the Father, and to the Son, and to
the Holy Ghost.*

*As it was in the Beginning, is now, and ever
shall be, World without End. Amen.*

After which, devoutly repeat your Creed.

I Believe in God, the Father Almighty, Maker
of Heaven and Earth; and in Jesus Christ
his only Son our Lord, who was conceived by the
Holy Ghost, born of the Virgin Mary, suffered
under Pontius Pilate, was crucified, dead, and
buried; He descended into Hell; The third Day
He rose again from the Dead, He ascended into
Heaven, and sitteth on the Right Hand of God the
Father Almighty; from thence he shall come to
judge the Quick and the Dead. I believe in the
Holy Ghost, the Holy Catholick Church, the Com-
munion of Saints, the Forgiveness of Sins, the
Resurrection of the Body, and the Life everlasting.
Amen.

The Lord be with me. Amen.

OUR Father, which art in Heaven, Hallowed
be thy Name: Thy Kingdom come: Thy Will
be done in Earth, as it is in Heaven: Give us this
Day our daily Bread: And forgive us our Tres-
passes, as we forgive them that trespass against
us: And lead us not into Temptation, but deliver
us from Evil. Amen.

A Almighty and most merciful Father, but a most severe and just Judge to all obstinate and impenitent Sinners; I acknowledge and bewail my manifold Sins and Wickedness, which I from time to time most grievously have committed in Thought, Word, and Deed, against thy Divine Majesty. I have sinned, and what shall I do unto thee, O thou Preserver of Man? I have left undone those Things which I ought to have done; and I have done those Things which I ought not to have done; and there is no Health in me. But thou, O Lord, have Mercy upon me, a most miserable Offender! O God, who desirest not the Death of a Sinner, but rather that he should turn from his Wickedness and live, have Mercy upon me; spare and restore me, who desire in all Humility to confess my Faults, and be penitent for them: Have Regard to thy Son *Jesus Christ*, who is our *Advocate* with thee, and the *Propitiation* for all our Sins; for whose sake grant me true Repentance, and the Assistance of thy *Holy Spirit*, to please thee hereafter in all Things, to teach and enable me to deny all Ungodliness and Worldly Lusts, and to live Soberly, Godly, and Righteously, in this present evil World, that so at last I may come to thine eternal Joy, through *Jesus Christ* our Lord. *Amen.*

Almighty

A Lmighty God, our Heavenly Father, who of thy great Mercy hast promised *Forgiveness* of Sins to all them that with hearty Repentance, and true Faith, turn unto thee, have Mercy upon me; pardon and deliver me from all my Sins; confirm and strengthen me in all Goodness, and bring me to everlasting Life, through Jesus Christ our Lord. *Amen.*

A Lmighty and ever-living God, who hast commanded me to pray for *all Men*; I humbly beseech thee most mercifully to receive these my Prayers which I offer unto thy Divine Majesty; beseeching thee to inspire continually the *Universal Church*, and especially *that Part of it in these Kingdoms*, with the Spirit of Truth, Unity and Concord: Bless him who is Supreme Governor over it, our most Gracious Sovereign Lord King *George*; treasure up in him all thy hidden Blessings, make and keep him a devoted Servant unto thee, a constant Patron of thy Church and Truth; that he may live long, and be full of honourable Success all his Days. Bless him in his Person, in his Actions, in the whole Royal Family, in his Servants, in his People; and this Life ended, crown him with *everlasting Glory*. Under him, bless the whole State, Ecclesiastical and Civil, that Righteousness and Peace may kiss each other, and we may serve and honour thee for ever. *Amen.*

O Lord, bless all the afflicted Members of the Body of thy Son, wheresoever, howsoever distressed: Send them constant Patience, and speedy Deliverance, as seems best to thee, and is best for them; and do unto them according to all those Mercies which I would, or should desire thou shouldest shew to my own Soul, if at any time thou shalt be pleased to make my Estate as theirs is at this present; and then, O Lord, be merciful. *Amen.*

Gracious God, bless all the Places to which thou hast made me have any near Reference; every Soul contained in them; all my Friends, Kindred, and Acquaintants; any to whom thou hast made me any way obliged, especially my *Father, Mother, &c.* Lord, I beseech thee, forgive me and them all our Sins, and continue us thy Servants both in Life and Death; making us doubly dear unto each other, both in the Flesh and in the Lord. *Amen.*

Almighty God, Father of all Mercies, I, thine unworthy Servant, do give thee most humble and hearty Thanks for all thy Goodness and loving Kindness bestowed on me. Above all, for the *Redemption* of the World by our **LORD JESUS CHRIST**; in Him, for the Means of Grace, and for the Hope of Glory: For all the Blessings of this Life;

Life; for thy Creating, and for thy Protection of me all my Days; and particularly, that *this Day past*, thou hast preserved me in my Health, and *assisted me in my Devotion**. Give me, I beseech thee, a due Sense of these thy Mercies, and Grace and Power to express it by an Obedience to all thy Commandments. Go on to preserve, and take me into thy Protection this Night: Lighten my Darkness, O God, and by thy great Mercy defend me from all Perils and Dangers of this Night, for the Love of thy only Son Jesus Christ our Lord. *Amen.*

* Or prospered me in my Affairs.

THE Lord fulfil all the Desires and Petitions of thy Servant, as may be most expedient for me! The Lord bless me and keep me! The Lord lift up the Light of his Countenance upon me, and give me Peace, both now and for evermore. *Amen.*



*Shorter Prayers for Servants, or any others, who
may be engaged in necessary Affairs.*

For the Morning.

PRaised be the Lord, from the Rising up of
the Sun, unto the Going down of the
same.

Thou art my God, and I will thank
thee: Thou art my God, and I will praise
thee; who hast lightned mine Eyes, that I
slept not in Death; hast deliver'd me from
the Terrors of the Night, and from the Evil
that walketh in Darkness; who renewest thy
Mercies to me every Morning, and hast given
me one Day more to serve thee, and call up-
on thy Name. I laid me down and slept, and
rose up again, for thou Lord only makest me
to dwell in Safety. To thee, therefore, Fa-
ther, Son, and Holy Ghost, the blessed, glori-
ous, and undivided Trinity, be Honour and
Glory, this Day, and for evermore. *Amen.*

I will arise, and go to my Father, and
will say unto him,

FAther, I have sinned against Heaven, and
before thee, and am no more worthy to
be called thy Son; but turn thee unto me, and
have Mercy upon me: Remember not mine
Iniquities, nor the Iniquities of my Fore-fa-
thers,

thers, neither take thou Vengeance of my Sins. Have Regard to thy Son, Jesus Christ, who had no Regard to his own Life, but laid it down on the Crofs for me: And in him, and for his sake, be reconciled unto me. *Amen.*

Enter not into Judgment with thy Servant O Lord; for if thou should'st be *extreme to mark what I have done amifs*, what would become of me? For of so many Millions of Sins that I have committed, I cannot answer thee One of a Thousand. But, O thou, who hast revealed it to me, as a *faithful Saying*, that JESUS CHRIST *came into the World to save Sinners*, save me; O, save me, who am the *chiefest* of them; wash away all my Sins in his Blood, bury them in his Grave, that they may never rise up in this World to shame me, or in the World to come to condemn me. *Amen.*

Thou hast been my Succour, leave me not, neither forsake me, O God of my Salvation; but go on to create in me a clean Heart, a new and contrite Heart, and to renew a right Spirit within me. Give me thy Holy Spirit, to think and do always such things as be rightful, that I, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy Will, thro' Jesus Christ our Lord. *Amen.*

O God, the Creator and Preserver of all Mankind, I humbly beseech thee for all Sorts

and *Conditions of Men*; *espeſcially* for thy Holy Catholick Church; for that Part of it in theſe Kingdoms; for Him who is the Supreme Governor thereof, our Dread Sovereign Lord King *GEORGE*, and all the Royal Family; for the whole State, Eccleſiaſtical and Civil; for all thoſe who are any way afflicted or diſtreſſed in Mind, Body, or Eſtate; for all my Relations, Friends, and Benefactors; *particularly*, &c. Endue them all with heavenly Gifts, answerable to their reſpective Places and Callings; guide them with thy Counſel here, and hereafter bring them unto Glory, through Jeſus Chriſt our Lord. *Amen.*

Defend me, O God, under thy Wings, and keep me ſafe *this Day* under thy Feathers: Give thine Angels Charge over me, to keep me in all my Ways: Set a Watch *this Day* before my Mouth, and keep the Door of my Lips. Turn away mine Eyes, that they behold not Vanity; and let not mine Heart be inclined to any evil thing. Order my Steps in thy Word, that no Wickedneſs may have Dominion over me. Proſper thou the Work of my Hands unto me; O proſper thou my Handy-work; and let thy merciful Kindneſs be *this Day* upon me, like as I do put my Truſt in thee, through the Merits of thine only Son, Jeſus Chriſt our Lord. *Amen.*

for the Holy Communion.

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Our Father, which art, &c.

For thine is the Kingdom, &c.

The Blessing of God Almighty, Father, Son, and Holy Ghost, be with me, and all related to me, this Day, and for evermore. *Amen.*

A short Prayer for the Evening.

O Praise the Lord, all ye his Servants; ye that by Night stand in the House of the Lord. With these, O Lord, do I now lift up my Hands to thy Sanctuary; and will praise thy Name for all thy Mercies *Spiritual* and *Temporal*, bestowed on me in JESUS CHRIST, for this Day's Life and Protection, for withholding those several Judgments which my Sins deserved, for loading me with a Multitude of Blessings, which by reason of my manifold Sins I have not deserved. Forgive, O Lord, forgive them all, and increase thy Grace upon me evermore; let them not hinder thy Graces hereafter from *descending* down upon me, nor my Prayer at this, or any other time, from *ascending* up unto thee, as an acceptable Sacrifice, through Jesus Christ our Lord. *Amen.*

Have Mercy upon me; O God, after thy great Goodness; and according to the Multitude of thy Mercies, do away mine Offences. Wash me thoroughly from my Wickedness, and

and cleanse me from my Sin : For I acknowledge my Fault, and my Sin is ever before me. O thou, who hast sent thy Son into the World, not to call the *Righteous* but *Sinners* to Repentance, have Mercy upon me, and grant me true Repentance unto Life, never to be repented of, and which may bring me to thine eternal Joy, through Jesus Christ our Lord. *Amen.*

Keep me, O Lord, *thy poor humble Servant*, with thy perpetual Mercy : And because the Frailty of Man, without thee, cannot but fall, preserve me ever by thy Help, from all Things hurtful, and lead me to all Things profitable to my Salvation, through Jesus Christ our Lord. *Amen.*

O God, who wouldst have all to be saved, and come to the Knowledge of the Truth, have Mercy upon all Men : Bless every Member of the Universal Church, especially that Part of it in this Land of my Nativity, and herein the King's Majesty, and the whole Royal Family ; all that are in Authority under him ; all the Ministers of thy Holy Word and Sacraments, particularly him to whose Oversight thou hast committed me. Give, I pray thee, unto them all, according to thy good Pleasure, the Blessings both of this Life, and that which is to come. Forget not peculiarly to shew Mercy to the Relations, Friends, Helpers, and Well-wishers of thy Servant. Let
thine

thyne Eye of Mercy be ever open upon all thy wanting and suffering Servants; support them under, and graciously deliver them out of all their Distresses, even for Jesus Christ his sake. *Amen.*

Thy Servant will speak yet once more, and beseech thee, O Lord, who hast made the Night for Man to rest in, as well as the Day to labour, that this *Night* I may so take my bodily Rest, that my Soul may continually watch for my Deliverance out of this mortal Life; and that my Sleep be not excessive, according to the insatiate Desires of the Flesh, but sufficient to relieve and maintain Nature. Let me remember thy Name *in the Night Season*, and commune with mine own Heart, and search out my Spirits, and compose them in thee, that I may rise to serve thee in all sober and godly Conversation, through the Aid and Assistance of Jesus Christ our only Lord and Saviour. *Amen.*

Our Father, which art, &c.

For thine is the Kingdom, &c.

The Blessing of God Almighty, Father, Son, and Holy Ghost, be with me, and rest upon me, and all related to me, this Night, and for evermore. *Amen.*

Directions



Directions how to pass our Days well and acceptably unto God.

1. **S**aint Basil exhorts to this purpose : Before we do any thing else, be we careful to consecrate the first Fruits of the Day, and the very Beginning of our holy Thoughts unto the Service of God. Accordingly, let the *first Thing* which you do, and the *first Word* which you speak, *every Day*, tend to this great and important End, the Worship and Acknowledgment of Almighty God ; for, as good Men have observed, upon our *first Thoughts* do commonly depend the *Thoughts* and *Actions* of the *whole Day* : Therefore when you first awake, you must admire and thankfully resent his great Goodness for the *last Night's Sleep*, who might, and deservedly too, have suffered Death to seize on you *whilst sleeping*, and hurried you hence to render an Account of what you have done in the Flesh ; the Result of which will be, to think how (on the Supposal of this *dreadful Surprise*) you were prepared, and to conclude and pray, Happy is that Servant, whom his Lord, when he cometh, shall find *doing his Will*. Amen. *Be it to thy Servant according to thy Word.*

To which Meditation, prefix this holy Ejaculation :

Lighten mine Eyes, O Lord, that I sleep not in Death. Amen.

And

And subjoin this humble Resignation of yourself into
the Hands of God.

Into thy Hands, O Lord, I commend this
Day my Soul and my Body; beseeching thee
to be ever with me, to direct, sanctify, and
govern me in the Ways of thy Laws, and in
the Works of thy Commandments; that thro'
thy most mighty Protection, both here and
ever, I may be preserved both in Body and
Soul, to serve thee, the only true God, thro'
Jesus Christ our Lord. *Amen.*

2. *After which, presently arise, and at your uprising, say,*

In the Name of God, the Father, the Son,
and the Holy Ghost. *Amen.* Blessed be God,
the Holy and Undivided Trinity, now and
for ever. *Amen.*

I arise from my Bed to glorify him: He,
of his infinite Mercy, *bles and keep me this
Day, and for evermore. Amen.*

I laid me down and slept, and rose up
again; for the Lord sustained me.

3. *At your Appareling, say,*

Put ye on the Lord Jesus Christ, and make
no Provision for the Flesh, to fulfil the Lusts
thereof. *Cloath me, O Lord, with the Orna-
ments of thy Heavenly Grace, and cover me
with the Robes of Righteousness, through Jesus
Christ. Amen.*

4. *At*

4. *At the Washing of your Hands, say,*

O wash me thoroughly from my Wickedness, and cleanse me from my Sins: Make me a clean Heart, O God, and renew a right Spirit within me; a Spirit cleaving stedfast unto thee, through Jesus Christ. *Amen.*

5. After which, betake yourself to your *Morning Prayers*; and after them, walk a while in your *Chamber*, and bethink yourself of the *Business of the following Day*, and of a prudent and conscientious Transaction of them: In the Manageur of which, consider what *Temptations* may probably assault you, and arm yourself against them; what *Good your Occasions* may render you *capable of doing this Day*, and resolve within yourself to do it, and to do it as *effectually* as you can. And be willing to committ *all your Affairs to God*, to be guided by his *Counsel*, *protected* and *provided for* by his *Care*; according to the Advice of holy *David*, Committ *thy way* unto the Lord, trust also in him, and he shall bring it to pass.

6. And forasmuch as the Apostle enjoins us to *pray always*; and again, to *continue in Prayer*; accordingly should we follow his Injunction; not that we should do nothing else but pray, but have our Hearts so inflamed with the *Love of God*, as to be in a continual Disposition to pray, and this not only at all *set and accustomed Times*, but at *all Times*, and upon all *Occasions and Objects* presented, raise up your Souls upon the spiritual Wings of *Holy Meditations, Celestial Affections, Devout Colloquies, and Ejaculatory Converses* with Heaven. Thus *Enoch* walked with God, and was translated. Thus *David* professeth, I have set God always before me; and I will give Thanks unto the Lord; his Praise shall ever be in my Mouth; correspondently where-
unto

for the Holy Communion. 107

unto you should furnish yourself with *Meditations* fitted to every Day's ordinary Actions, and several Dispositions of your Soul.

When you go forth out of your *House* or *Chamber* say,

'The Lord preserve my *Going out*, and my *Coming in*, from this time forth for evermore. *Amen.*

When you stand upon some *high Place*, say,

Thy Mercy, O Lord, reacheth unto the *Heavens*, and thy Faithfulness unto the *Clouds*.

When you behold *pleasant Fields*, and *Variety of Objects*, say,

O Lord, how manifold are thy Works! In Wisdom hast thou made them all: *The Earth* is full of thy Riches.

When you see or hear *any thing extraordinary*, say,

Blessed be the Lord God, even the God of *Israel*, who only doth *wondrous things*: And blessed be the Name of his Majesty for ever: And all the Earth shall be filled with his Majesty. *Amen, Amen.*

When

When you hear the *Clock*, or see the *Hour of the Day*,
say,

Our *Days upon Earth* are but as a *Shadow*;
and we bring our *Years* to an *End* as a *Tale*
that is told; so teach me to number *my Days*,
that I may *apply my Heart* unto *Wisdom*.
Amen.

When you go to read the *Scriptures*, say,

Open thou mine *Eyes*, O *Lord*, that I may
see the *wondrous things* of thy *Law*. *Amen.*

When you are *Sad*, or *Discontented*, say,

Why art thou so *full of Heaviness*, O my
Soul, and why art thou so *disquieted* within me?
Put thy Trust in *God*, for I will yet *give him*
Thanks for the *Help* of his *Countenance*.

When you *Hunger* or *Thirst*, say,

Blessed are they that *hunger* and *thirst* after
Righteousness; for they shall be filled.

When you are *asked an Alms*, being able to give, say,

Blessed be *God*, who hath not only given
me *Ability*, but this *Opportunity* also, to lay up
in *Store* for myself a *good Foundation* against
the *Time to come*, that I may lay hold on *eternal*
Life.

When

When you hear others *evil spoken of*, say,

Lord, who shall dwell in *thy Tabernacle*, or who shall rest upon *thy Holy Hill*? He that hath used no Deceit in his *Tongue*, nor done Evil unto his Neighbour, and hath not slandered his Neighbour.

Upon the Sense of *your Sins*, and the Mispending of *your Time*, say,

Call to Remembrance, O Lord, thy *tender Mercies*, and thy *loving Kindness*, which have been ever of old. O remember not the *Sins and Offences of my Youth*, nor of *my riper Years*. O deal not with me after *my Sins*, neither reward me after *mine Iniquities*; but according to thy Mercy, think thou upon me, O Lord, for thy *Goodness*. Amen.

7. Be careful to retire, *some part of the Day*, into your Closet, and devoutly read the Meditation for the Day at the *End of this Book*: And on every *Friday*, as also the *Wednesdays* and *Saturdays* in Lent, and *Ember-Week*, the Litany and Prayers at the *Ninth Page* thereof.

8. Neglect not, when Occasion offers, to perform all Spiritual Works of Mercy, *viz. to instruct the Ignorant, to correct Offenders, to counsel the Doubtful, to suffer Injuries with Patience, to forgive Offences and Wrongs, to pray for others*. As also all Corporal Works of Mercy, *viz. to feed the Hungry, and give Drink to the Thirsty; to cloath the Naked, to harbour the Stranger and Needy, to visit the Sick,*

Sick, to minister unto Prisoners and Captives, to bury the Dead.

9 Next to the Holy Commandments, and Injunctions of the Gospel, be diligent to observe the *Precepts of the Church*, viz.

1. " *To observe the Festivals and Holidays.*
2. " *To keep the Fasting-Days with Devotion and Abstinence.*
3. " *To observe the Ecclesiastical Customs and Ceremonies established, and that without Frowardness and Contradiction.*
4. " *To repair every Day, Morning and Evening, (unless there be a just and unfeigned Cause to the contrary) unto some Church or Chappel for Publick Prayers, unto which God hath in a more peculiar manner annexed his Blessing; that where Two or Three are gathered together in his Name, he will be in the midst of them.*
5. " *To receive the blessed Sacrament of the Body and Blood of Christ, with frequent Devotion, and three Times a Year at least; whereof Easter to be always one. And for the better Preparation thereunto, as Occasion is, to disburden your Conscience of those Sins that may grieve you, or Scruples that may trouble you, to a learned and discreet Priest, and from him to receive Advice, and the Benefit of Absolution.*

10. Possess your Soul with the *Fear of God*, the Judge of all the Earth, who is about your Path, and about your Bed, and spieth out all your Ways: And dare you sin in his Presence? Dare you so highly affront him to his Face, *before whom all things are naked and open?*

11. Before you betake yourself to your *Evening Prayers*, think upon all the *Day past*, how you have spent

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for the Holy Communion.

III

spent it ; that is, what good or evil Actions you have done, and what bad Inclinations you have resisted or amended ; asking God Pardon for all the Offences of it.

12. *As you undress yourself, consider that the time is coming when you shall put off this Body of Flesh, as you do now the Garments which covers its Nakedness ; and that you may do this in Peace, and to your future Happiness, your Soul must now be stript, and put off concerning the former Conversation the Old Man which is corrupt, according to the deceitful Lusts, and put on that New Man, which after God is created in Righteousness and true Holiness.*

13. *As you enter into your Bed, say,*

In the Name of our Lord Jesus Christ, who was crucified upon the Cross, and laid into his Grave for me, I lay me down to rest ; He bless me and keep me ; He save me, and raise me up again ; and bring me at last unto Life eternal. *Amen.*

14. *As you betake yourself to sleep, say,*

I will lay me down in Peace, and take my Rest ; for it is thou, Lord, only, that maketh me to dwell in Safety, *Amen.* Have Mercy upon me, O Lord, now, and at the Hour of Death, *Amen.* Preserve me while I am waking ; defend me while I am sleeping, that my Soul may continually watch for thee, and both Body and Soul may rest in thy Peace for ever. *Amen.*

15. Should

15. Should you, in the *Night-time*, lie awake, say,

O Lord, thou hast proved and visited my Heart in the *Night Season*; thou hast tried me: O Blessed Father, purge me, that thou may'st find no Wickedness in me, through Jesus Christ our Lord. *Amen.*

Lord, give me Grace to make haste, and not to prolong the time to keep thy Commandments; that I may call my own Ways to Remembrance, and turn my Feet to thy Testimonies. And then, at *Midnight*, will I give thee Thanks, because of thy righteous Judgments, O Lord, my Strength and my Redeemer. *Amen.*

16. In case you are not presently disposed to sleep, devoutly repeat the LI. Psalm, which, to that purpose, you must be careful to get by heart.

*Have Mercy on me, O God, &c.
Glory be to the Father, &c.*



Brief



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*Brief Heads of SELF-EXAMINATION,
by way of Articles upon the Ten Com-
mandments, to be enquired into by every
Christian, especially on the Friday, or
the Day immediately preceding the Holy
Sacrament.*



ENTER into, and commune with
thine ownself, *O my Soul*; judge
thyself, that thou be not judg-
ed; condemn thyself, that thou
be not condemned with the
World; answer for thyself before God, and
in the Presence of his Holy Angels, *Guilty, or
Not Guilty, of Transgressing*

*The First Commandment, in all, or any of
these Instances?*

1. **H**Ast thou at any time *doubted*, Whether
there be a God, or of his *Providence*,
or his *Power*, of his *Mercy* or *Justice*, or
any other of his *Attributes*.

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2. Hast

2. Hast thou neglected to *know* God, or to *glorify him* as God ; or to *Love, Fear, Believe in,* or to *give Thanks* unto him accordingly ?
3. Hast thou *feared* Men above him, by committing Sin to shun some outward Disgraces or Sufferings from them ?
4. Hast thou set up in thy Thoughts any thing in *Competition* with God, as *Pride,* or some other *darling Lust,* or *Interest* ?
5. Hast thou in thy prosperous Condition been *puffed up* and *forgotten* God, and in Danger and Distresses *not trusted in* him, but in some other worldly Helps, or unlawful Means, to bring thyself out of them ?
6. Hast thou *heeded* too much superstitious Observations, or Dreams, or Fortune-tellers, or vain Predictions of Men, so as to *give Credit* to them ; or Lots, so as to *attempt the Knowledge* of some secret thing by them ?

Guilty, or Not Guilty, of Transgressing the Second Commandment, in all, or any of these Instances ?

1. **H**ast thou framed in thy Mind any bodily Shape or Form of God, or worshipped him by an Image, or given that Honour to Saint

Saint or Angel, which is due only to himself?

2. Hast thou *behaved* thyself irreverently in any of thy Addresses to him; not *kneel- ed*, or *religiously bowed* thyself before him?
3. Hast thou at any time *wilfully omitted* Prayers, Publick or Private, and been *glad* of a Pretence to do so?
4. Hast thou contented thyself with Cold- ness and Deadness, or wandring Thoughts in thy Prayers; or *drawn near* unto God with thy Lips, when thy Heart hath *been far* from him?
5. Hast thou been more *careful* of the Out- ward Ceremonial Part of thy *Worship*, than of the Inward and Spiritual?

Guilty, or Not Guilty, of Transgressing the Third Commandment, in all, or any of these Instances?

1. **H**Ast thou in thine *ordinary Conversa- tion*, used any rash Oath, or eager Execration?
2. Hast thou *perjured* thyself, or *sworn* any thing false, knowing it to be so?
3. Hast thou *design'd to abuse* thy Neighbour by *failing in* any Engagement, which hath been in thy Power to perform?

A Preparatory Office

4. Hast thou seriously *considered* and *bewail-
ed* thy frequent and dangerous *Viola-
tions* of that *great and solemn Vow* which
thou madest to God in thy *Baptism*? As
also the *Breach* of any other *religious and
deliberate Vows* and *Promises* made in
Times of Adversity, or at any other
Time, unto him?
5. Hast thou *unduly regarded*, or *irreve-
rently treated* any of those *Persons* or
Things, whereon the *Name of God* is
called? as his *Priests*, *Word*, *Sanctu-
ary*, &c.
6. Hast thou, by a vile and wicked *Life*,
given Occasion unto others to *blaspheme* the
holy *Name of God*?

*Guilty, or Not Guilty, of Transgressing
the Fourth Commandment, in all, or
any of these Instances?*

1. **H**ast thou *profaned* the *Lord's Day*, or
any other *Fasts* or *Fasts* of the
Church, by *tending* too much on thine
own *Business*, and not *devoting* them
chiefly to holy *Exercises*, whereunto they
were assigned?
2. Hast thou been satisfied *in them* with the
bare *Use of Means*, without any *Regard*
to *Practice*?

3. Hast

3. Hast thou neglected to shew forth *in them* thy Charity to those who stand in need of it?
4. Hast thou, *in them*, neglected Prayer, or Reading the Holy Scriptures, or Receiving the Communion?
5. Hast thou profaned the *Lord's Supper*; either, first, by coming to it ignorantly, or without *Examination*, or without *Contrition*, and *Purposes of new Life*: Or, secondly, by behaving thyself irreverently at it, without *Devotion* and *Spiritual Affection*: Or, thirdly, by neglecting to keep the *Promises* made at it?
6. Hast thou been *careless* of assigning some set and solemn Times to *humble* thyself for thy Sins, or of *calling* thyself to a *daily Account* for them, or of *acting Revenge* upon thyself by *Fasting*, and other *Acts of Mortification*?

Guilty, or Not Guilty, of Transgressing the Fifth Commandment, in all, or any of these Instances?

1. **H**ast thou *refused Obedience* to the lawful Commands of the King, or any in Authority under him; or *sowed Sedition* among his People?

2. Hast thou *grudg'd* his just *Tributes*, or *judged* and *spoken Evil* of him?
 3. Hast thou *grieved* or *despised* thy Spiritual Fathers, such as *labour* for thy Soul?
 4. Hast thou fought to *with-hold* from them their just Maintenance?
 5. Hast thou *forsaken* thy lawful Minister, to *follow* factious Teachers and Conventicles?
 6. Hath thy Behaviour been *stubborn* and *irreverent* unto, and hast thou *despised* thy Natural Parents; either first, by publishing their Infirmities; or secondly, by *contemning* their Counsels; or, thirdly, by *murmuring* at their Government?
 7. Hast thou *neglected*, on any Occasion, to *assist* them to thy Power, or to *offer up daily Prayers* to God for them?
- Art thou a Parent, and*
8. Hast thou been careless of instructing thy Children betimes in the *Ways of God*, but for want of timely *Correction*, suffered them to run into *Customs of Sin*; or encouraged them thereto by thine own *evil Example*?
 9. Hast thou discouraged them by *harsh and cruel Usage*, and not provided for their Subsistence, according to thine Ability?

Art

Art thou a Brother or Sister, and

10. Dost thou want Affection towards thy Brethren or Sisters, but sometimes harbourest Envyings and Heart-burnings in thy Heart towards them?

Art thou an Husband, and

11. Hath thy Behaviour been Unkind, Forward, and Unquiet towards thy Wife, not bearing with her Infirmities?

12. Hast thou neglected to pray for her, and not endeavoured to advance her Good, Spiritual and Temporal?

Art thou a Wife, and

13. Hast thou striven for Rule and Dominion over thy Husband, and resisted his lawful Commands, and not prayed for him?

Art thou a Master, and

14. Hast thou used thy Servants cruelly and tyrannically?

15. Hast thou been careless of their Souls; either first, by not providing them Means of Instructions: Or, secondly, not admonishing them when they committ Sin: Or, thirdly, not allowing them Time for Prayer, and the Worship of God?

Art thou a Servant, and

16. Hast thou disobey'd the lawful Commands of thy Master?

17. Hast thou murmured at his *Rebukes* ?
 18. Hast thou purloined his *Goods*, or carelessly wasted them ?

Guilty, or Not Guilty, of Transgressing the Sixth Commandment, in all, or any of these Instances ?

1. **H**ast thou hastened thy End by wilful *Intemperance* and *Disorderly Living* ?
2. Dost thou want *Bowels of Mercy* and *Compassion* to thy poor Neighbours, and not minister unto their *Necessities* ?
3. Art thou guilty of Murder, secret, or open ?
4. Hast thou wished in thine Heart the Death of any of thy Neighbours or Relations ?
5. Hast thou *maligned*, and been *causlessly* or *sinfully angry* with thy Neighbour ?
 Hast thou borne any *Harred* or *Malice*, or *Revenge* in thy Heart towards him ?
6. Hast thou not rejoiced in his good *Success*, but envied his *Welfare* ?
7. Hast thou drawn any to *Drunkenness*, or other Vices, which may bring *Diseases* or *Death* ?
8. Hast thou *maimed* or *hurt* the Body of thy Neighbour.

9. Hast

9. Hast thou stirred Men up to *Fighting* or *Quarelling*?
10. Hast thou *rashly wished* thine own Death?

Guilty, or Not Guilty, of Transgressing the Seventh Commandment, in all, or any of these Instances?

1. **H**ast thou *actuall defiled* thy Neighbour's Wife, or thy Body by Adultery, Fornication, Lasciviousness, Uncleaness, either of *Hand or Eye*?
2. Hast thou *deliberately pleased* thyself with, and *consented* unto any foul lascivious Thoughts, impure Fancies and Desires?
3. Hast thou *delighted thyself* in wanton Company, in unchast Songs, or filthy obscene Talking.
4. Hast thou not *laboured to subdue* thy Body by Fasting, or other Severities, but rather *pampered* it to heighten thy Lust?
5. Hast thou *patched or painted* thy Face, or otherwise *adorned* thy Body, with a Design of rendring others *Lustful*, or *Carnally desirous* of thee?

5. Hast thou been proud of thy Apparel, or bestowed too much *Time*, *Care*, or *Cost* about it?

Guilty, or Not Guilty, of Transgressing the Eighth Commandment, in all, or any of these Instances?

1. **H**ast thou been *content* with that State, whatever it be, wherein thou art?
2. Hast thou been *idle* or *negligent* in that Condition of Life, whereunto thou art called?
3. Hast thou been *too vehement* upon, or *spent too much Time* at lawful Recreations; or been at any time *drawn* by them to Anger or Covetousness?
4. Hast thou not been *so exact* in paying and dealing with those thou hast traded with, as thou wert able, and in Justice wert bound?
5. Hast thou in *buying* or *selling* used Arts or Deceit, or *exacted* on the Necessities of thy Neighbour?
6. Hast thou by *Violence*, or *Colour of Law*, or *Couzenage*, or any other *undue Means*, taken from thy Neighbour what belonged not to thee?

7. Hast

7. Hast thou kept back the Wages of the
Servant and Hireling?

*Guilty, or Not Guilty, of Transgressing the
Ninth Commandment, in all, or any of
these Instances?*

1. **H**Ast thou been forward to believe *ill*
Reports of thy Neighbour?
2. Hast thou *causlessly* suspected, or *rashly*
judged of him?
3. Hast thou *invenetd*, or *said any thing*
false, that hath been injurious to his
Good Name and Reputation?
4. Hast thou *falsly* denied the Truth, or re-
fused at any time to bear Witness unto
it, either out of *Fear* or *Flattery*?
5. Hast thou *willingly given ear* to Slander-
ers, Busy-bodies, and such as go about
with Lyes?
6. Hast thou pleased thyself in *raising* and
whispering vain and fruitless Lyes?
7. Hast thou *railed* at thy Neighbour for
any Injuries done to thee?
8. Hast thou *despised*, or *scoffed* and *derided*
him for his Infirmities?
9. Hast thou *dissembled*, or *dealt doubly* with
him?

10. Hast thou been desirous to *seem*, and to be *reputed* greater, or better than thou art?

Guilty, or Not Guilty, of Transgressing the Tenth Commandment, in all, or any of these Instances?

1. **H**ast thou at any time *inordinately* lusted after what belongs to others?
2. Hast thou entertained *secret Covetings* in thy Thoughts, with any Delight or Complacency in them?
3. Hast thou harboured a Thought or Desire to hurt, or *any way* prejudice thy Neighbour?

Lord, have Mercy upon us, and incline our Hearts to keep his Laws.





COLLECTS *for particular GRACES.*

For Faith.

Almighty God, whom without *Faith* it is impossible to please, grant me, I beseech thee, so perfectly to *believe* in thy Son Jesus Christ, that my *Faith* in thy Sight may never be reprov'd; and being called to the Knowledge of thy Grace, and *Faith* in thee, and admitted into the *Fellowship of Christ's Religion*, I may eschew those Things which are contrary to my Profession, and follow all such Things as are agreeable to the same, through Jesus Christ our Lord. *Amen.*

For Hope.

Bless'd Lord, who hast caused all *Holy Scriptures* to be written for our Learning, grant that I may in such wise *hear* them, *read*, *mark*, *learn*, and inwardly *digest* them, that by *Patience* and *Comfort* of thy *Holy Word*, I may embrace, and ever hold fast the *blessed Hope* of
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everlasting Life, which thou hast given us in our Saviour Jesus Christ; and that I may therefore purify myself, even as he is pure; that when he shall appear again with Power and great Glory, I may be made like unto him in his Eternal and Glorious Kingdom, where, with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, World without End. *Amen.*

For the Love of God.

O God, who hast prepared for them that *love Thee*, such good Things as pass Man's Understanding, pour into my Heart such *Love toward Thee*, that I *loving Thee* above all Things, may obtain thy Promises, which exceed all that I can desire, thro' Jesus Christ our Lord. *Amen.*

For Charity.

O Lord, who hast taught us, that all our Doings, *without Charity*, are nothing worth; send thy *Holy Ghost*, and pour into my Heart that most excellent Gift of *Charity*, the very Bond of Peace, and of all Vertues, without which whosoever liveth, is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. *Amen.*

For

For Chastity.

O Holy Jesus, who wert conceiv'd in the Womb of a *Virgin*, I beseech thee grant thy Servant Grace to withstand all Temptations of the *Flesh*, and with a pure and clean Heart to follow thee the only God, even for thine own Mercies and Merits sake. *Amen.*

For Contrition.

A Lmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the Sins of all them that are *Penitent*; create and make in me a new and contrite Heart, that I, worthily lamenting my Sins, and acknowledging my *Wretchedness*, may obtain of thee, the God of all Mercy, perfect *Remission* and *Forgiveness*, through Jesus Christ our Lord. *Amen.*

For Devotion.

MOST great God, who hast not only permitted, but invited us, needy and miserable Creatures, to present our *Petitions* to thee; O let me set a true *Value* on this most invaluable Privilege. I come unto thee, O Lord, as a *Worm* to my Sovereign Maker; I come as an
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heinous Offender to a just and *severe Judge*; let, I pray thee, mine *Addreses* to thine *House* be with a *Reverence* some way answerable to thine *awful Majesty*; give me an *heartly Desire* to pray, and such a *pure Intention* and *Fixedness of Mind* upon thee, that I may no more incurr the *Guilt* of drawing near to thee with my *Lips*, when my *Heart* is far from thee: But may so ask, that I may receive; seek, that I may find; knock, that it may be opened unto me; that so from praying to thee here, I may be translated to the praising thee eternally in thy *Glory*, through *Jesus Christ* our Lord. *Amen.*

For the Fear of God.

MOST great God, who only art high, and to be feared; O put thy *Fear* into my *Heart*, that I may not sin against thee; let me never so misplace my *Fear*, as to be *afraid* of Man, whose *Breath* is in his *Nostrils*; but fill me, O Lord, with the *Spirit* of thy holy *Fear*, which is the *Beginning* of *Wisdom*, and let it preserve me in a perpetual *Conformity* to thy *Will* in all *Things*, through *Jesus Christ* our Lord. *Amen.*

For Contentedness.

O God, Heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy Kingdom, and the Righteousness thereof, all Things necessary to their bodily Sustenance; keep me, I beseech thee, under the Protection of thy good Providence, and learn me, in whatsoever State I am, therewith to be content: Grant me Grace to forsake all *covetous Desires*, and *inordinate Love of Riches*, and so to pass through Things *Temporal*, that I finally lose not the Things *Eternal*; but that among all the sundry and manifold Changes of the World, my Heart may surely there be fixed, where true Joys are to be found, through Jesus Christ our Lord. Amen.

For Diligence.

O Lord, who in thy holy Gospel didst sentence the *slothful* and *unprofitable Servant* to be cast into outer Darknes; grant that I may not stand here *all the Day idle*, but may give all *Diligence* to make my *Calling* and *Election* sure; make me in some measure useful to myself and others, both as to *This*, and a *Better Life*. O let me never lay mine Eyes to sleep, not mine Eyelids

lids to slumber, but learn and labour to get *my own Living*, and to do my Duty in that State of Life, whereto it hath pleased thee to call me, thro' Jesus Christ our Lord. *Amen.*

For Humility.

ALmighty God, who resistest the *Proud*, and givest Grace to the *Humble*, mercifully grant that I may follow the Example of the great *Humility* of thy blessed Son, who did *humble* himself to take upon him our Flesh, and to suffer Death upon the Cross: Convince me, that I am less than the least of all thy Mercies; that as I am vile in myself, so let me be vile in mine own Eyes, and may therefore esteem every Man better than myself. Grant this, O Father, for thy Son Jesus Christ's sake. *Amen.*

For Justice.

O Thou King of *Righteousness*, who lovest *Righteousness*, and art mighty to save; give me Grace to obtain this Love of thine, by cleansing my Heart and Hands from all *Fraud and Injustice*: O grant that I may most strictly observe that sacred Rule, of doing unto all Men, as I would they should do unto me; that I hurt no body by Word or Deed, but be *True and Just* in all my Dealings; that so
keep-

for the Holy Communion.

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keeping *Innocency*, and taking heed unto the Thing that is *right*, I may have Peace at the last, even Peace with thee, through Jesus Christ our Lord. *Amen.*

For Meekness.

A Lmighty God, who hast given thine only Son, to be unto us both a *Sacrifice* for Sin, and also an Ensamble of godly Life; give me Grace to learn of him who was *meek and lowly* of Heart, to put on Bowels of *Mercy, Meekness, and Long-suffering*; to be so far from offering the least Injury, that I may never *return the greatest*: And grant, I beseech thee, that the Course of this World may be so peaceably ordered by thy Governance, that I may joyfully serve thee in all godly *Quietness*, thro' Jesus Christ our Lord. *Amen.*

For Sincerity.

O Holy Lord, who searchest the Heart, and tryest the Reins, try me, I beseech thee, and seek the Ground of my Heart; purge it from all *Hypocrisy*, and suffer not any accursed thing to lurk within me; give me Truth in the inward Parts, to be *pure in Heart*, that I may be qualified to see thee in thy Kingdom, through Jesus Christ our Lord. *Amen.*

For

For Temperance.

GRacious Lord, who refreshest us with thy good Creatures, and art the Author of all good Things which we do enjoy, give me Grace, I pray thee, to use them with *Thankfulness and Moderation*; let me never be overcharged with *Surfeiting and Drunkenness*, nor my Table be ever made a Snare unto me; but may so *Eat and Drink*, that my Flesh may be subdued to the Spirit, and that I may ever obey thy godly Motions in Righteousness and true Holiness, to thy Honour and Glory, through Jesus Christ our Lord. *Amen.*

For Thankfulness.

GRacious God, who hast taught me, that it is a joyful and pleasant thing to be *thankful*; suffer me not, I beseech thee, to lose my Part in that Divine Pleasure, but make me truly and unfeignedly *thankful* to thee for all thy Mercies: Let thy Mercies lead me to Repentance, and give me Grace to improve them all to the Advancement of thy Glory, and the Furtherance of my Salvation; through Jesus Christ our Lord. *Amen.*

For

For Trust in God.

O God, who never failest to help and govern them whom thou dost bring up in thy stedfast Fear and Love ; grant, I pray thee, that I may *lean* only upon the *Hope* of thy heavenly Grace, and in all my Troubles put my *whole Trust and Confidence* in thy *Mercy*, casting all my *Care* upon thee, and being *careful for nothing*, but to keep thy Testimonies, and think upon thy Commandments to do them. Grant this, O Father, for Jesus Christ's sake. *Amen*

For Perseverance.

O Lord, raise up, I pray thee, thy Power, and come among us, and with great Might succour me ; that whereas, through my Sins and Wickedness, I am sore lett and hindered in running the Race that is set before me, thy bountiful Grace and Mercy may help and strengthen me to hold out unto the End, that so I may be saved ; to be faithful unto Death, that I may receive a Crown of Life : Nourish me, I pray thee, with all Goodness ; and of thy great Mercy keep me in the same, through Jesus Christ our Lord. *Amen.*

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A
MEDITATION
FOR

Every Day in the Week.



Monday's Meditation.

Of the End for which I was born.

MY God, who is not capable of any Accession of Glory or Happiness by bringing me into this World, yet hath been pleased to bring me out of Nothing, and give me a Being, that so he might make me the Object of his Love, and hath now placed me in a Condition far above all his other Creatures, except his Angels; and as all his other Creatures are subservient to my Use, so hath he also ordained those heavenly Pieces of his Creation to be ministering Spirits for my Protection and Advantage; and hath given me an Understanding, Will, and Memory; a Body vigorous, active, fit for Employment of

of several kinds. But surely, as I did not make myself, nor give myself those Endowments, so am I not to think, that I am made for myself, or to serve myself alone: No, I am told by *Solomon*, that God made all things for himself; and if all things, then myself too, who enjoy no small Share of his Loving Kindness; and therefore, now I am not free, and at my own Appointment and Disposition in the World, but am obliged to perform the things for which I was sent into this Habitation; and upon my most serious Recollection I am convinced, that for no other Matter, or Cause, or End, I was born or placed here, but only to serve God in this Life, and by this Service to gain Heaven and Salvation in the Life to come. *Moses* tells me, that we were created, that we should be an holy People, to serve our God, and for this End we were redeemed, *Luke* i. 74, 75. to serve God in Holiness and Righteousness all the Days of our Life. Since then it is thus, that the End and final Cause of my being in this World is to serve God, and thereby to work out my own Salvation, whatsoever Thing I do, or bestow my Time in, which is either contrary, or impertinent, or not profitable to this End, though it were to gain Kingdoms, it is but Vanity and lost Labour, and such as will turn in time to Grief and Repentance, if I change not my Courses; because it is

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is not the Matter for which I came into this World, nor for which I shall be demanded an Account, except it be to receive Judgment and Punishment for the same. Again, seeing my only Business and Affair in this World is to serve my Maker, and save my own Soul, and that all other Creatures here are but to serve my Use to that only End; I desire to be indifferent to all these Creatures, as to Riches or Poverty, to Health or Sicknes, to Honours or Contempt; and I will endeavour to desire so much or little of either of them, as God sees best for me, for the Attainment of the said End, which is the serving of God, and the Weal of my own Soul. And now, O my Soul, I must take thee off from all vain and sinful Delights, and from all immoderate Use of those that are most innocent, and fix my Endeavours, and all my Actions, upon those Things which may conduce to those Ends, resolving to spend this Day accordingly.

The Ejaculation for this Day.

Lord, since thou hast made me a reasonable Creature, let me not be more unreasonable than the Beast, who do all according to the Rules thou hast set them: Grant that I may do nothing this Day, but what may advance thy Glory, and my own Happiness. Amen.

*Tuesday's Meditation.**Of God's Loving Kindness to Man.*

WHEN I consider the Parts of my Body, or the Faculties of my Soul, I am astonish'd at my own dull Heart, that I should so ungratefully spend my Days, without considering the manifold Mercies of my God. How many poor Creatures do I behold, whom Nature hath render'd ridiculous by some Deformities, either in displacing, adding, or taking away some of their Members; or else by Palsies, breaking of Bones, or some other Diseases, or sad Accidents, have been made utterly useless when they were made; whilst my God hath sent me into the World completely built, and hath ever since preserved me thus, without any of those Blemishes or sad Inconveniencies, which I see many, that are better than myself, labour under. And then, my Reason is perfect and clear, without any Imperfection, serves me upon all Occasions to contrive and manage all those Affairs I am engag'd in: Whereas many are so stupid and ignorant, so sottish and foolish, that they little differ from the very Beasts that tread upon the Grass, and cannot, in any Services, be useful either to themselves or others.

others. But, besides all these and the other Advantages I enjoy in common with all Christians, as my being created in the Likeness of nothing but himself, to no other End, but to be his honourable Servant in this World, and his Copartner in Kingly Glory, for all Eternity, in the World to come; besides the Redemption and Preservation which I am entitled to: Yet if I do not wretchedly oppose his various Contrivances for my Eternal Good, I have many Advantages in my Education, and in the daily Passages of my Life, being assisted by good Books, frequent Instructions, constant Examples, and daily Devotions, which many good People have not the Opportunity of. And now I am ashamed of my Ingratitude to so good, so great, so bountiful a Lord, and resolve with myself, for the time to come, to amend my Life, and my former Behaviour to him. And since I know there is nothing, O Lord, which doth so much displease thee, or dry up the Fountain of thy Mercy, or so binds thy Hands from doing Good, as doth Ingratitude in the receiving of thy Benefits, wherein I have hitherto exceeded all others; but I have done it, O Lord, in my own Ignorance, not considering thine infinite Gifts bestow'd on me, or what Account thou wilt demand for the same. But now seeing thou hast vouchsafed to make me worthy of this special Grace also, whereby to see and

know my own Error, I hope hereafter, by Directions of the same Grace, to shew myself a better Child towards thee. O my God, I am vanquish'd at length with Consideration of thy Love; and how can I have the Heart to offend thee hereafter, seeing thou hast preserved me so many ways with Benefits? Can I have Hands to lift up against thee, who hast given up thine own Hands to be nailed upon the Cross for me? No, I trust not to return to such Iniquity for the time to come; to which I beseech thee, for thy Mercies sake, from thy Holy Throne of Heaven, to say, *Amen.*

The Ejaculation for this Day.

Lord, as thy Mercies do surround me, so grant that my Returns of Duty may abound; and let me this Day manifest my Gratitude, by doing something well-pleasing unto thee. Amen.



Wednesday's Meditation.

Of SIN.

WHEN I reflect upon the Displeasure which God hath to Sin, to be so great, that he hates all those that work Iniquity, that both the wicked Man and his Wickedness are hateful in his Sight; and, finally, that the whole

whole Life of Sinners, their Thoughts, Words, yea, and their good Actions also, are Abominations unto him, whilst they live in Sin; and that which is yet more, he cannot abide nor permitt the Sinner to praise him, or to name his Testimonies with his Mouth, as the Holy Ghost testifieth. When I consider all this, I cannot but tremble with Fear, lest I should be one of that Number, having *carelessly* and *vainly*, and in many Things *sinfully* past away my Days and Years, without so much as a serious Enquiry into my own Life, or how I might give an Account to my God: And when he hath called unto me, and invited me, by any of his gracious Methods, to Good, I have rather yielded to the vain and sinful Complaisances of my tempting Companions, and have too often chosen to hearken to, and follow them in their alluring Customs, than to yield myself to his Heavenly Will, and the Invitations of his Holy Spirit: Nay, since I have more solemnly dedicated myself to his Service, and have had the Paths of Piety smoothed and made plain for me to walk in with Ease and Delight, and have had a Guide to instruct me in the Ways of his Commandments; yet I still feel a Coldness in my best Performances, and my Heart is even ready to retreat from Holy Duties, and willing again to withdraw me into the customary Paths of this foolish World; and my treacherous Soul

is ready to argue on their side, to defend, and presently to excuse its Ways, by saying, Pride is a Point of Gentry; and having a just Esteem of myself, that Gluttony and Pampering my Flesh is a warrantable Enjoyment of the Creatures; that Anger and Revenge are both Effects of a noble Mind, that must not tamely put up Affronts or Disrespects; that Lasciviousness is but a Trick of Youth; that the immoderate and expensive Artifices of Cloathing, Washing, Patching, and Adorning, about which so much Time is frequently spent, are but the innocent setting off that Beauty and comely Feature, which, they say, was purposely bestowed by God to be set out to best Advantage for Admiration and Delight. Thus I am ensnared, by the bewitching Example of others, to betray my own Reason, so as to have too kind Thoughts of all Vices and Fooleries of Mankind: I shall one Day find, that such pleasant Devices and Dreams will be turned into Tears, and such fond Conceits into doleful Lamentations; for I know God will not be jested with, and that he is the same God still, and will ask as severe an Account of me, as he hath done of others before. Therefore, my Soul, I will drive out of my Heart all vain and foolish Complaisances, in any thing that may withdraw me from my Duty, or engage me into Sin; and I will, by God's Assistance, spend my remaining Days
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so carefully, as not willingly to committ any thing I know to be a Sin, or do any Action that I think may offend my God.

The Ejaculation for this Day.

O Lord, let me not this Day add to the Heap of Sins which I stand guilty of, but give me Grace to pass it innocently, that neither in Thought, Word, or Deed, any Offence may pollute my Soul. Amen.



Thursday's Meditation.

of DEATH.

I Do now appear before my God a living Object of his Favour; but how soon the Scene may change, and I go hence, is not yet discover'd to me; possibly this very Day may be the last that I shall ever count, and the same Earth which I do now so negligently tread, may speedily receive me into her cold Embraces: Nor is the Way by which I shall pass from hence less uncertain than the Time; for I cannot recount how many Ways I may fall into those Hands of my Eternal Judge, whereof *S. Paul* conceives great Horror in only thinking. One little Stone falling from

the House-top as I pass by, one Slip of my Horse, or Fall of my Coach as I ride, one sudden Mischance of a Million that may befall me, is able to bereave me of this Life, and cast me into that Everlastingness, out of which the whole World shall not be able to deliver me. And if I could triumph over all these sad Accidents, and had Assurance that nothing of Mishap should befall me to hurry me to my Grave; yet I have a War within me; a Seed-Plat of Corruption, which will at length, by Degrees, eat out my Juice and Marrow, and certainly return me to that Dust from whence I took my Being; all those Friends and Relations who profess so much Kindness, and are my Companions in my Merriment, will endeavour to avoid the Sight of me, and leave me a pale Carcass to be sacrificed to the gaping Grave, and think no more of me, than I am used to do of those I now survive. Possibly, some one or other dear Friend may passionately follow my Hearse, and mix some Days and Nights with Tears for my Departure: But alas! when the black Attire of Funeral is over, and all my Acquaintance dismissed to their several Houses, I am lodged in a Condition incapable of Alteration; my Body falls to Dust, and is mingled with its own Ruins; but my Soul, that appears before the Tribunal of that strict Enquiry that leaves no Circumstance unsearch'd, but takes Cogni-
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zance of all the Passages of my Life, and accordingly I am dismissed into an endless Condition of Happiness or Woe; and this Condition I must undoubtedly one time or other arrive at through the Gate of Death. O then, let me daily, nay, hourly, provide for that Passage! I will by frequent Meditation of my Death, suppress all Growth of Sin in me; I will think of the cold Sweat of Death, and by that allay all Heat of wanton Thoughts; I will think how meanly clad I shall enter into my Coffin, only a Shroud, and other Dresses fitted to cover me from Undecency; and this Thought shall keep me from Complaisancy in rich Attire and haughty Deckings; I will think how pale and wan, and loathsome I shall appear, and by that Thought I will subdue and mortify those pleasing Conceits I am too apt to entertain; I will contrive the spending of my Days, so as every Day may something advance my Preparation for a blessed Sentence.

The Ejaculation for this Day.

O Lord, deliver me from the Corruption of my own Life, that so, when I die, my Corruptible may put on Incorruption; and let me this Day do something that may add to my comfortable Departure out of this Life. Amen.

*Friday's Meditation.**Of Judgment.*

AS soon as I have bid Adieu to the World, and am arrested by the cold Hands of Death, I must appear before my Judge, stript of all my Ornaments, and forsaken of all my Companions: The Book which shall be opened, and whereby my Cause must be discerned, shall be the Evidence of my Deeds and Actions in this Life, recorded in the Testimony of my own Conscience, and in the infallible Memory of God's unfearchable Wisdom; so that this Account will be most exact and exquisite, not omitting the least Error or Offence that I have committed or passed in all my Life; and then my particular Reward or Punishment will be assign'd to my own self, conformable to the Quality of this Accompt, wherein Sentence of Life or Death is to be pronounced accordingly, and that without ever being recalled. But, besides this, there will be another Day of my Appearance too, when all the World shall appear at the same General Sessions, and then my Body shall rise with me again, to partake with me either in Joy or Torment, according as it hath been instrumental in my good or bad Actions, and
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as it hath acted in those Vertues or Vices which my Soul did exercise; and there my Saviour Jesus Christ, who was contemptible in this World, and dishonoured publicly, and put to Confusion with the rest of his Saints and Martyrs, in the Sight of all Men, shall then shew his Power and Majesty in the Sight of all his Creatures together, but especially of all his wicked Enemies, who, after that Day, are never to see nor behold him more: And then too my own Happiness or Misery will have its full Completion, and receive all the Degrees which it is capable of: For Men, when they die, do not commonly carry with them all that Good or Evil which they have wrought, having left behind them divers Things, which may increase their good or ill Deserving after their Death; as their Examples, their Instructions given to others, their Temporal Faculties or Abilities, their Books, Preachings, Exhortations, and other-like Means, whereby Good or Evil may proceed after their Departure, the Reward whereof cannot so continently be assign'd to them; for that their Joy and Punishment, in the Places where they are, may daily be augmented by the Hurt or Good that may be wrought in this World, by the Means they left behind them: So 'tis believ'd by divers, that the Glory of *S. Paul* is increased daily in Heaven, and shall be unto the World's End, by reason

of them who do daily profit by his Writings, and raise Examples of good Life upon the Earth; as also on the contrary part, that the Torments of Hereticks are continually augmented by the Number of them who are from time to time corrupted by their seditious and pestilent Writings; the like they hold of dissolute Poets, and other loose Writers, who have left behind 'em lascivious, wanton, and carnal Poems; as also of negligent Parents, Masters, or Teachers, who, by their Carelessness and evil Examples, give Occasion to corrupt their Children, Scholars, or Servants committed to their Government and Instructions. But after this general Day of Judgment once past, there shall be no more Place of pretending upon Earth to either Good or Evil; for that the World there and then shall have an End, and final Sentence be pronounced of whatsoever hath passed from the first Foundation and Establishment thereof. And is it thus, O my Soul, that I must one Day undergo so strict a Scrutiny, that I cannot avoid so final a Condition? I will surely then, clearing and casting up all Accompts and Reckonings of my Traffick and Stewardship in this Worldly Pilgrimage, according to the Advice of my God, have a careful, a continual Remembrance and Consideration of it, as of the greatest and most important Business that ever I shall deal in; and I will look upon it as the
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the most forcible Means to restrain me from Sin, that possibly may be, amongst frail Men in this Life. Good God, what a wonderful Meeting will this be! How joyful to the Good, and how lamentably doleful and terrible to the Wicked! The Godly and Righteous being to receive their Bodies wherein they liv'd into the League and Fellowship of their eternal Bliss, shall embrace them with all possible Sweetness and Delight: But the miserable damned Spirits beholding the Carcasses which were the Instruments and Occasion of their Sin, and, when well knowing that their unspeakable Torment shall be increased by their mutual Conjunction and Association, shall abhor and detest the same, and curse the Day that ever they were acquainted. And can I now think fit any longer to delay my Preparation for this terrible Day? I will now enter into a true Judgment of myself, my Life, State, and Actions, that so I may prevent the Danger of that Day: I will prepare myself, and accept of that good Counsel of my Jesus, and watch for that Day, that so I may be able to stand in that fiery Tryal: And, my blessed Lord, give me his Grace to look better about me than ever yet I have done. *Amen.*

The Ejaculation for this Day.

My God, the Apostle tells me, that if I will judge myself, I shall not be judged of the Lord. O assist me with thy Holy Spirit, to ransack my polluted Heart, that I may this Day find out and forsake whatsoever thou abhorrest, that so I may meet my Saviour at that great Day of Judgment with a pure and penitent Heart. Amen.

Saturday's Meditation.

Of Hell, and the Condition of those that are doomed to it.

I Am surpriz'd with Horror and Amazement, when I do but reflect upon this Place, and am no less astonish'd to consider what God hath revealed to us in the Scripture, touching the dreadful Circumstances of Hellish Punishments. And yet to see how little the wicked Men of this World do fear, and, indeed, how little I myself have regarded them; I have not suffer'd the Thought of Hell to dwell upon my Spirits, lest it should prove too great an Allay and Hindrance to my Pleasures and Earthly Contentments. But I am well assur'd, that this is the only Time wherein I may avoid all; now is the Season when I may put myself out of

of Danger of all these terrible Matters ; and therefore this very Day I will resolve to fix them in my Thoughts, for I know not what will become of me To-morrow ; it may be, my Heart will then be as hard and as careless of all these Affairs as it hath been heretofore. Besides, I know that it cannot be very long before I must be judged ; and that the Pains are intolerable, and yet eternal, which do attend and expect the Wicked. I confess them most unfortunate and miserable, who, for Pleasure or Commodity of this World, are fallen into them : What then should hinder me to dispatch myself of all Impediments, and break violently from the Charms of this wicked World, which hinder me from this true and zealous Resolution ? Why should I sleep one Night, seeing this Night may chance to be my last ? I know if I come there with a Guilt upon my Soul, any Sin unrepented of, I must stand to that which is past, and according to my former Demeanour must receive my Doom. I shall behold a Judge there, whose Face I cannot avoid, whose Wisdom I cannot deceive, whose Equity I cannot bow, whose Severity I cannot mollify, whose Indignation I cannot appease, whose Determination I cannot alter, and from whose Sentence I cannot possibly appeal. Alas ! What will all these delicate People do at that instant, who live now in Ease and Pleasure, and can take no Pains in the Service of God, nor abide

bide to hear the naming of that Day? What Shift, I say, will they find out in their Extremities? Whether will they turn themselves? Whose Help will they crave? They shall see all Things cry Vengeance round about 'em; all Things yield them Cause of Fear and Horror, but nothing any Spark of Hope or Consolation; above them, they shall behold the Judge offended with their Wickedness; beneath them, Hell opened, and the cruel Furnace ready prepared to receive them to Torment; on the Right Hand shall be their Sins accusing them; on their Left the Devils ready to execute God's eternal Sentence upon them; within them, shall lie their own Consciences gnawing; without them all damned Souls bewailing; and on every side the whole World burning. And whilst the Saved are rejoicing, and singing Praises to their Saviour, the Damned will be blaspheming and cursing the Day of their Nativity. Consider the intolerable Upraiding of those most insolent infernal Spirits, against the miserable condemned Souls which are deliver'd to their Prey; with how bitter Scoffs and Taunts will they drag them to their Torments! Consider the eternal Separation that must then be made of Fathers and Children, Mothers and Daughters, Friends and Companions; the one to Glory, the other to Misery, without any Hope ever to see or hear any more the one the other; and that which will be as great a Grief

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as any of the rest, the Son or Daughter going to Rest or Joy, shall not take Pity of their own Parents or Friends that are carried to Calamity, but rather shall rejoice thereat; for that it redounded to the Glory of God, for the Execution of his Justice. O my Soul, who art now considering of these Things afar off, and then shall be present to see actually before thine Eyes, what a doleful Separation will that be! What a Parting! O let me think seriously, where will all my Delights, Recreations, and Vanities, be at that Day; all mine and my Parents Pleasures and Pastimes; and our Pride and Bravery in Apparel; our Glittering in Gold, and sweet Savours and Perfumes; our Honours and Adorations of Cap and Knee; our Adulations of Flatterers; our delicate Fare and dainty Dishes; our wanton Dalliances and pleasant Entertainments; where are all our Friends and merry Companions, accustomed to laugh and disport the Time with us? Are all now gone? O Vanity of Vanities! When we have most Need of them, they are farthest from us, and the Remembrance of them shall do nothing but torment us: O how sour will the Pleasures past of the World seem at that Day? How doleful will the Cogitations thereof be unto us? How frivolous a thing all the Delights, Dignities, Riches, Offices and other Preferments, wherein we take such excessive Satisfaction now, and do weary our Spirits for
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gaining the same? And, on the contrary side, how joyful will that Person be at that instant, who hath attended to lead a vertuous Life, in resisting of Sin, and doing good Works, albeit it were with much Pain and Contempt in the World? Most happy Creature shall he or she be that ever they were born, and overwhelmed with Joy that ever they walked the Paths of Religion, and no Tongue but God's can express the Happiness. And this, by God's Grace, shall be the Business of my remaining Days.

The Ejaculation for this Day.

Holy Father, season my Soul with such a Dread of eternal Torments, that no Temptation may so bewitch me, as to committ any thing that may bring me in Danger of them; and let me this Day order my Steps so vigilantly, that I may contract no Stain which may occasion thy Displeasure towards me, for Jesus Christ's sake.. Amen.

Sunday's Meditation.

Of Heaven, and the Joys of that Place.

IF a poor afflicted Man, that were out of his Way, wandering alone in a deep, miry, dirty Lane, in the midst of a dark and tempestuous Night, far from Company, destitute of Money, beaten with Rain, terrified with Thunder, stiff
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with Cold, wearied out with Labour, almost famished with Hunger and Thirst, and near brought to Despair, with a Multitude of other Miseries, should upon the sudden, in the twinkling of an Eye, be taken out of that Affliction, and be placed in a goodly, large, and rich Palace, furnished with all kind of clear Lights, comfortable Fires, sweet Savours, dainty Meats, soft Beds, pleasant Musick, delicate Apparel, and honourable Company, all prepar'd for him alone, and all to attend his Coming, to receive and embrace him, to serve and honour him, and to crown and appoint him King for ever. What would this poor Man do? How would he look? Certainly his Heart would be ravished with that sudden and exceeding Greatness of so inestimable a Comfort. Yet so shall it be, and much more, with those happy Souls that come to Heaven from the Troubles of this Life; for never was a cool Shade so pleasant in a hot *Summer's Day*, nor a Well-Spring to the poor Traveller in his greatest Thirst of the *Summer*, nor the Repose of an easy Bed to a wearied Servant after his Labour at Night, as shall the Rest of Heaven be to a wearied Soul that comes thither. *S. Paul* tells us, *That we shall see God Face to Face.* *S. John* tells us, *That we shall see God as he is*; both the Apostles intimating, that all Happiness is comprized in that: And the Reason of all this is, because all the Pleasures, Delights, and Contentions of this World,

World, wherein mortal Men do solace themselves, being nothing else but little Pieces of God's incomprehensible Felicity: The same are contained, and much more perfectly, in God himself, from whom they are derived: So that they are in their own Nature imperfect unto Men: But now in seeing God, we shall see all the Goodness and Perfection of Worldly Things compact and united together, and presented unto us all at once: And then this Flesh of ours, that now is so cumbersome, grievous to the Mind, that now is invested with so many Inconveniencies, subject to so many Mutations, vexed with so many Diseases, defiled with so many Corruptions, replenished with so many Miseries and Calamities, shall then be made glorious and most perfect, to endure for ever, without Change or Mutation, and to reign thus with our Souls, everlastingly. O! what a joyful Day will that be to thee, having lived in the Fear of God, and having now atchieved, in his Service, the End of thy Pilgrimage! Thou shalt come, at thy Death, to pass from Misery and Labour to Life and Immortality: And in that Passage, when others begin to fear, thou shalt lift up the Head in Hope: What a Day of Joy shall that be unto thee, when thy Soul, slipping out of Prison, and conducted by the Angels into the Tabernacle of Heaven, shall be received there with the honourable Company and
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Troops of that Place, with all those blessed Spirits, with Cherubims and Sepharims, Patriarchs Prophets, Martyrs, Virgins, Innocents, Confessors, holy Bishops, and other Saints of Good ! All which, as they did rejoyce at thy Conversion from Sin, so shall they triumph now at thy Coronation and Glorification. What Joy will thy Soul receive at that Day, when she shall be presented by her good Angel into the Presence of all those Princely States, before the Seat and Majesty of the blessed Trinity? What Recital and Declaration of all thy good Works done, and Troubles suffered for the Love and Service of God Almighty? When, I say, these blessed Spirits shall lay down, in all that honourable Consistory, all thy vertuous Acts, with their Particularities, all thy Alms-deeds, all thy Prayers, all thy Fasting, all thy Innocence of Life, all thy Patience in bearing Injuries, all thy Constancy and Industry, all thy Temperance in Meats and Drinks, all the Vertue of thy whole Life: When all, I say, shall be recounted there, all commended, all rewarded ; shalt not thou now see the Value and Profits of holy Living? Shalt not thou now confess from the Bottom of thy Heart, that gainful and honourable is the Service of God? Shalt not thou now be most joyful and bless the Hour ten thousand times, when thou first resolvedst to leave the Slavery of this miserable World, to serve only so bountiful a Lord? Shalt not thou

thou now think thyself beholden most deeply to him or her that perswaded thee first to make this Resolution? But yet, more than this, when thou shalt look round about thee, and see what a Port and Haven of Security thou art arrived at, and shall cast back thine Eyes upon those Dangers thou hast passed, and wherein other Men are in Hazard, thy Cause of Joy shall greatly be increased; for thou shalt see now evidently, how infinite times thou wert in Peril to perish in thy Earthly Pilgrimage, if God had not held his special Hand over thee; thou shalt now see the Danger wherein other Men are, the Death and Damnation wherein so many of thy Friends and Acquaintance have fallen in, the eternal Pains of Hell incurred by sundry that use to laugh and be merry with thee; all which shall augment thy Felicity of this so fortunate a Lot. And now for thyself thou mayst be secure, thou art out of all Dangers for ever; there is now no more Need, or Fear, or Labour, or Care; thy only Exercise will be now to rejoice, to triumph, to sing Hallelujahs to the Lamb that hath brought thee to this Felicity, and will continue thee there for everlasting. Moreover, thy Happiness will be much advanced, by meeting with all thy Godly Friends in Heaven, with Father and Mother, with Brethren and Sisters, with Kindred and Relations, Familiars and Acquaintance; where mutual
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Embraces and Welcomings will still increase the Joy. Add to this, the most triumphant Exultation that shall daily be at the fresh Arrival of new Brethren and Sisters coming thither from time to time, with the Spoils of their Enemies, vanquish'd and conquer'd in this World. Oh! what a comfortable Sight will it be to see those Heavenly Mansions filled every Day with Men and Women, to see the Crown of Glory set upon their Heads, and that in all Varieties, according to the infinite Variety of their Combats and Conquests; one for Martyrdom and Confession against the Persecutor; another for Virginity and Chastity against the Flesh; another for Humility and Poverty against the World; another for many Conquests together against the Devil. And now, my Soul, thou hast been shew'd a feint Draught of Heaven, and sure thou canst not but from this dull Prospect, long, desire, and even pant to gain a little of it. But there is no other way ever to arrive there, there is no Hope to be crowned with this Wreath of Glory, but by a vertuous and holy Life, by keeping of God's Commandments: *For it is not every one that saith, Lord, Lord, shall enter into the Kingdom of Heaven; but they that shall do the Will of the Eternal Father of Christ, who is in Heaven.* And I am well assured, that whatsoever hath been the Subject of this Week's Meditation, either of my Creator or Creation;
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of my particular End, or of the Majesty, and Bounty, and Justice of my God and Saviour; as also of the Account that he will one Day demand of me, and of the Punishments and Rewards laid up for the Life to come: All this, I say, hath been to bring me to a true Sense and Apprehension of my poor Soul, and to engage me to a vertuous and holy Life here, and so to guide me to inexpressible Joy hereafter. The Lord God of Heaven give me Grace to make use of all to those blessed Ends. *Amen.*

The Ejaculation for this Day.

Lord, fix my Heart so firmly on thy everlasting Joys, that nothing in this World may ever hinder my Pursuit of them; and let this Day's Performances some ways advance my Assurance of them; that so, when I return to my Earth, I may lie down in sure and certain Hopes to be transplanted into those Mansions where all Tears shall be wiped from mine Eyes, and live eternally with my Saviour J E S U S. *Amen. Amen.*

Glory be to God on High.

F I N I S.



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The Order for the Administration of the Lords Supper, or holy Communion.

OUR Father, which art in Heaven; Hallow-
ed be thy Name. Thy kingdom come.
Thy will be done in earth, As it is in
heaven, Give us this day our daily bread.
And forgive us our trespasses, As we forgive them
that trespass against us. And lead us not into temp-
tation; But deliver us from evil. *Amen.*

The Collect.

Almighty God, unto whom all hearts be open,
all desires known, and from whom no secrets
are hid; Cleanse the thoughts of our hearts by
the inspiration of thy Holy Spirit, that we may
perfectly love thee, and worthily magnifie thy holy
Name, through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turning to the People, re-
hearse distinctly all the Ten Commandments; and
the People still kneeling, shall after every Command-
ment ask God mercy for their transgression thereof
for the time past, and grace to keep the same for the
time to come, as followeth.*

Minister.

GOD spake these words, and said, I am the Lord
thy God: Thou shalt have none other gods
but me.

People. Lord, have mercy upon us, and incline our
hearts to keep this law.

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Minister.

The Communion.

Minister. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bowe down to them, nor worship them: For I the Lord thy God am a jealous God, visiting the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother, that thy days may be long: this is the first commandment, which the Lord thy God giveth thee.

People. Lord, have Mercy upon us, and incline our Hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

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Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,*

Let us Pray.

A Almighty God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church, and so rule the heart of thy chosen servant *G E O R G E*, our King and Governor, that he (knowing whose Minister he is) may above all things seek thy honour and glory; and that we and all his Subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee, and the Holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

¶ *Or,*

A Almighty and everlasting God, we are taught by thy holy word, that the hearts of kings are in thy rule and governance, and that thou dost
[a 2] dispose

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dispose and turn them as it seemeth best to thy godly Wisdom; We humbly beseech thee so to dispose and govern the heart of *GEORGE* thy servant, our King and Governor, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace and godliness: Grant this, O merciful Father, for thy dear Sons sake, Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the day. And immediately after the Collect, the Priest shall read the Epistle, saying, The Epistle, [or, The portion of Scripture appointed for the Epistle] is written in the— Chapter of— beginning at the— verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel (the people all standing up) saying, The holy Gospel is written in the— Chapter of— beginning at the— verse. And the Gospel ended, shall be sung or said the Creed following, the People still standing as before.*

I Believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible :

And in one Lord Jesus Christ, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our Salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory
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to judge both the quick and the dead : Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the resurrection of the dead, and the life of the world to come. *Amen.*

¶ Then shall the Priest return to the Lords Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.

LET your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven. *S. Mat. 5. 16.*

Lay not up for your selves treasure upon earth, where the rust and moth doth corrupt, and where thieves break through and steal : But lay up for your selves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *S. Mat. 6. 19, 20.*

Whatsoever ye would that men should do unto you, even do so unto them; for this is the law and the prophets. *St. Mat. 7. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven. *S. Mat. 7. 21.*

Zaccheus stood forth, and said unto the Lord, Behold, Lord; the half of my goods I give to the poor, and if I have done any wrong to any man, I restore four-fold. *S. Luke 19. 8.*

Who goeth a warfare at any time of his own cost? who planteth a vineyard, and eateth not of

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the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. 9. 7.*

If we have sown unto you spiritual things, is it a great matter if we reap your worldly things? *1 Cor. 9. 11.*

Do ye not know, that they who minister about holy things, live of the sacrifice? and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. *1 Cor. 9. 13, 14.*

He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. *2 Cor. 9. 6, 7.*

Let him that is taught in the Word, minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. *Gal. 6. 6, 7.*

While we have time, let us do good unto all men, and specially unto them that are of the household of faith. *Gal. 6. 10.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim. 6. 6, 7.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. 6. 17, 18, 19.*

God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have shewed for his Names sake, who have ministered unto the saints, and yet do minister. *Heb. 6. 10.*

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To do good, and to distribute, forget not ; for with such sacrifices God is pleased. *Heb. 13. 16.*

Whoso hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *1 S. Joh. 3. 17,*

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. *Tob. 4. 7.*

Be merciful after thy power. If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little : for so gatherest thou thy self a good reward in the day of necessity. *Tob. 4. 8, 9.*

He that hath pity upon the poor, lendeth unto the Lord ; and look what he layeth out, it shall be paid him again. *Prov. 19. 17.*

Blessed be the man that provideth for the sick and needy : the Lord shall deliver him in the time of trouble. *Psal. 41. 1.*

¶ *Whilst these sentences are in reading, the Deacons, Church-Wardens, or other fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the people in a decent basin, to be provided by the Parish for that purpose ; and reverently bring it to the Priest, who shall humbly present and place it upon the holy table.*

¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient. After which done, the Priest shall say,*

Let us pray for the whole state of Christs Church militant here in earth.

Almighty and ever-living God, who by thy holy Apostle hast taught us to make prayers and suppli-

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supplications, and to give thanks for all men; We humbly beseech thee most mer-

** If there be no alms or oblations, then shall the words [of accepting our alms and oblations] be left out unsaid.*

cifully [to accept our alms and oblations, and] to receive these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity,*

and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes and Governors; and especially thy servant **GEORGE** our King, that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and Vice, and to the maintenance of thy true Religion and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this congregation here present, that with meek heart and due reverence they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be
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partakers of thy heavenly Kingdom. Grant this, O Father, for Jesus Christs sake, our only Mediator and Advocate. Amen.

¶ *When the Minister giveth warning for the Celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day immediately preceding) After the Sermon, or Homily ended, he shall read this Exhortation following.*

Dearly beloved, on---day next, I purpose, through Gods assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ, to be by them received in remembrance of his meritorious cross and passion, whereby alone we obtain remission of our Sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: First, to examine your lives and conversations by the rule of

The Communion:

Gods commandments, and wherein soever ye shall perceive your selves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess your selves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile your selves unto them, being ready to make restitution and satisfaction according to the utmost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at Gods hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; Repent you of your sins, or else come not to that holy Table, lest after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of Gods Word, and open his grief, that by the ministry of Gods holy Word he may receive the benefit of Absolution, together with ghostly counsel and advice, to the quiering of his conscience, and avoiding of all scruple and doubtfulness.

¶ Or

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¶ Or in case he shall see the People negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.

Dearly beloved brethren, on — I intend by God's grace, to celebrate the Lord's Supper : unto which, in God's behalf, I bid you all that are here present, and beseech you for the Lord Jesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his Table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdrawing your selves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindred with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come : Wherefore then do you not repent and amend? When God calleth you, are ye not ashamed to say you will not come? When ye should return to God, will ye excuse your selves, and say ye are not ready? Consider earnestly with your selves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part shall be ready, and according to mine office, I bid you in the Name of God, I call you

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in Christs behalf, I exhort you, as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation : so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded : Which if ye shall neglect to do, consider with your selves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same ; when ye wilfully abstain from the Lords Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things, if ye earnestly consider, ye will by Gods grace return to a better mind : For the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.*

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider how Saint Paul exhorted all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament, (for then we spiritually eat the flesh of Christ, and drink his blood ; then we dwell in Christ, and Christ in us ; we are one with Christ, and Christ with us :) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour ; we eat and drink our own damnation, not
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considering the Lords body ; we kindle Gods wrath against us ; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore your selves, brethren, that ye be not judged of the Lord ; repent you truly for your sins past ; have a lively and stedfast faith in Christ our Saviour ; amend your lives, and be in perfect charity with all men, so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the Cross, for us miserable sinners, who lay in darkness and the shadow death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us ; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ Then shall the Priest say to them that come to receive the holy Communion,

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, follow-

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following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees

¶ *Then shall this general Confession be made in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the People kneeling humbly upon their knees, and saying,*

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word and deed, Against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christs sake, Forgive us all that is past, And grant that we may ever hereafter serve and please thee in newness of life, To the Honour and glory of thy Name, through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest, (or the Bishop, being present) stand up, and turning himself to the People, pronounce this Absolution.*

Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and

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and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me, all that travel and are heavy laden, and I will refresh you. St. *Matth.* 11. 28.

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life. S. *John* 3. 16.

Hear also what S. *Paul* saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save Sinners. 1 *Tim.* 1. 15.

Hear also what S. *John* saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our Sins. 1 S. *John* 2. 1.

¶ After which, the Priest shall proceed, saying,

Lift up your hearts.

Ans. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Ans. It is meet and right so to do.

¶ Then shall the Priest turn to the Lords Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee, O Lord, * Holy Father, Almighty, everlasting God.

* These words [Holy Father] must be omitted on Trinity-Sunday.

¶ Here

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¶ Here shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,

Therefore with Angels and Archangels, and with all the company of Heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Amen.

¶ Proper Prefaces:

¶ Upon Christmas-day, and seven days after.

Because thou didst give Jesus Christ thine only Son to be born as at this time for us, who by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his Mother, and that without spot of sin, to make us clean from all sin: Therefore with Angels, &c.

¶ Upon Easter-day and seven days after.

But chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

¶ Upon Ascension-day, and seven days after.

Through thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

¶ Upon

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¶ Upon Whitsunday and six days after.

THrough Jesus Christ our Lord, according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues lighting upon the Apostles, to teach them and lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ Upon the Feast of Trinity only.

WHOM art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ After each of which Prefaces, shall immediately be sung or said,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most High. Amen.

¶ Then shall the Priest, kneeling down at the Lords Table, say in the name of all them that shall receive the Communion, this Prayer following.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather

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ther up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy; Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful Bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption, who made there (by his own oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of Bread and Wine, according to thy Son our Saviour Jesus Christs

(a) Here the Priest is to take the Paten into his hands:

(b) And here to break the bread:

(c) And here to lay his hand upon all the bread.

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holy institution, in remembrance of his death and Passion, may be Partakers of his most blessed body and blood: Who in the same night that he was betrayed (a) took bread, and when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my Body which is given for for you, do this in

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remembrance of me. Likewise after supper (d) he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this (e) is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. Amen.

(d) here he is to take the cup into his hand:

(e) And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.

¶ Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner (if any be present) and after that to the People also in order, into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say,

TH E Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ And the Minister that delivereth the Cup to any one, shall say,

TH E Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed: Beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.

¶ When

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¶ When all have communicated, the Minister shall return to the Lords Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

¶ Then shall the Priest say the Lords Prayer, the people repeating after him every petition.

OUR Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, the power and the glory, for ever and ever. Amen.

¶ After shall be said as followeth.

Lord and heavenly Father, we thy humble servants entirely desire thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee; O Lord, our selves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee, humbly beseeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold sins to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost,
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The Communion.

all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Or this.*

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical Body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in thar holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung*

Glory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorifie thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, thae takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For

The Communion.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ Then the Priest (or Bishop, if he be present) shall let them depart with this blessing.

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ Collects to be said after the Offertory, when there is no Communion, every such day one, or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or evening Prayer, Communion or Litany, by the discretion of the Minister.

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace, be so grafted

The Communion.

grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

PRevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

ALmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALmighty God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

The Dominion

granted lawfully in our hearts that they may bring
forth in us the fruit of good works to the honour
and praise of the Father through Jesus Christ our
Lord. Amen.

Therefore, O Lord, in all our doing, with thy
merciful favour, and fatherly care, direct
and govern us, that we may ever be in thy
good will and love, and may ever bring forth
the fruit of good works to the honour and
praise of thy Father our Lord. Amen.

Almighty God, the fountain of all wisdom, who
hast made our necessities known unto us, and our
weaknesses manifest: We beseech thee to have com-
passion upon us, and to direct us in all our
doings, that we may ever be in thy good will
and love, and may ever bring forth the fruit
of good works to the honour and praise of
thy Father our Lord. Amen.

Almighty God, who hast promised to help the
poor, and to deliver them out of all their
troubles: We beseech thee to have compassion
upon us, and to direct us in all our
doings, that we may ever be in thy good will
and love, and may ever bring forth the fruit
of good works to the honour and praise of
thy Father our Lord. Amen.



